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Thoughts of Ezekiel.

T. E. WALDRUP.

That we may thoroughly understand the purport of this entire book, as well as this particular chapter, xviii., 26 verse, let us first study the character of this man, whose name imparts the strength of God, and then make a careful inventory of his ministerial and prophetic labors.

Ezekiel was an offspring of the sacerdotal stock and one of the captives carried by Nebuchadnezzar to Babylon. By referring to Jeremiah li. 59, we find that he must have been contemporary with Jeremiah and Daniel, and that the principal scene of his predictions was some place on the River Chebar, two hundred miles north of Babylon.

As he stood among the rocky caverns along the brook with the mighty rippling of the waters beneath him, and the blue, arched-dome of Heaven above, all resplendent with God's majestic love, reminded on every side of God's providence toward all His creation, and more particularly for His chosen race, he uttered these words: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die."

Every Bible student well knows that all Israel were in captivity at the time of these predictions. We know, too, that they were exceedingly idolatrous in their worship, as were all Babylonians; and that these predictions had direct reference to their moral well-being in the world, and also set forth the legal penalty for the violation of God's laws.

In this chapter we are brought to consider the equity of God's dealings with the children of Israel. And after Ezekiel's conversion and call to the ministry his anxiety became incomparably great for his brethren, kinsmen in the flesh. So all his teachings were directed toward the liberation of Israel from Babylonish captivity. That he succeeded is evident from the improved character of the people towards the close of the captivity and their general cessation from idolatry and return to the law.

Now to the text: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done he shall die." Reader, notice closely that the prophet says, "When a righteous man turneth away from his righteousness," not God's righteousness. And that he shall die

for the "iniquity he has done" and not from the "turning away from his righteousness." Now iniquity is injustice; crime; and crime is violation of the law.

If the subject of eternal salvation was the one in hand, this would be an argument in favor of apostasy. But there is no place in all the Old Scriptures where eternal life is promised to those who shall keep the law of Moses, or eternal death to those who violate it. All Bible readers know that the law, or first covenant, did require men to keep its conditions in order to live naturally, and that death was the penalty attached to the violation of that law. Not eternal death, but natural.

There never was a law given to men that could give eternal life. "For if there had been a law given that could give life, verily righteousness would have been by the law."

That you may see what is promised to the obedient and also to the disobedient, read the twenty-eighth chapter of Deuteronomy. Here we have the obedient blessed in the city, field, the fruit of his body, his kine, sheep, store and basket; his enemies shall be smitten and all the people shall fear him. Not one promise of eternal life, but every solitary blessing there named is of a natural kind. This leads us to rightly conclude that men never did nor ever will go to Heaven for their works of any kind. In the same chapter we find the fate of the wicked: "The Lord shall send upon thee cursing, vexation and rebuke in all that thou settest thine hand to, till thou be destroyed and until thou perish quickly, etc." Not one word about being lost.

By comparing this entire chapter with Ezek. 18, you will see that the prophet is setting forth God's purpose as revealed to Moses. You will also find that neither of these chapters mention eternal life or eternal death in connection with obedience or disobedience.

Paul, in writing to the Hebrews very clearly presents the subject of works and grace. In the 8th chapter we learn that God's people are not under the old covenant of works, but under the covenant of grace—a new one. Again, "Sin shall not have dominion over you for ye are not under the law but under grace." Rom. 6:14. In the next verse Paul refers to the reasoning of apostasy, saying, "What then? Shall we continue in sin, because we are not under the law but under grace?" Apostasy and its friends say, "Yes, go your length

in sin if you are to be saved anyhow." But true piety and the Bible say, "How shall we that are dead to sin live any longer therein?"

But let us return to our chapter and see what other references we find to substantiate our position. I have already said that the prophet referred to man's righteousness and not to God's righteousness. In chapter 33:12-13 we read, "The righteousness of the righteous shall not deliver him in the day of his transgression," etc. "When I shall say to the righteous that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered, but for his iniquity that he hath committed he shall die for it."

Our next reference is found in Second Peter, 2:22: "But it is happened unto them, according to the true proverb, the dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." That you may see clearly that this has no reference to the falling from grace, let us consider the following things:

1. The whole chapter shows that these are mere external professions; "spots they are, and blemishes," "having eyes full of adultery;" "hearts exercised with covetous practices;" "cursed children;" "they themselves are servants of corruption."

2. "It is a true proverb," that is, it is one that never fails; therefore we conclude that all such as are referred to in this chapter will certainly go back into open sin.

3. They are compared to the dog that vomited up its foul contents; but he yet has the stomach of a dog and consequently goes back to the mess. The sow likewise, being only washed on the outside, retains her swinish nature.

But I must close. Dear reader, I would not knowingly falsely comfort God's children; but certainly we are kept by the power of God, and are in his hand, and none can take us from him, for he is greater than all; he keeps us as the apple of his eye; our lives are hid with Christ in God, and are sealed until the day of judgment. No weapon shall prosper against us. He that hath begun a good work in us, shall perform it to the last.

If I have misapplied these scriptures will some one correct me.

P. W. Johns, McLaurin, Miss., writes: Have used Dr. M. A. Simmons' Liver Medicine ten years. It cures Indigestion, Sick Headache, Sour Stomach, and Bad Taste in the Mouth. I think a 25c package worth a dollar package of Zeilin's and Black Draught.

Country Churches and Co-operation.

J. A. LEE.

Dear Baptist:

I have been thinking some time of offering some thoughts on this subject, and now ask your permission to do so through your columns.

I believe there is a tendency, both on part of the Ministry and Laity, to neglect country churches, and should they ever be practically abandoned, it will be a sad day for our denomination. This is true, and for the following reasons:

First, I believe nine tenths of our preachers come from the country churches. The country home and influence is necessary to the production of men of strong minds and bodies. I do not say that such men cannot be produced in towns and cities, but I do say, I believe nine men out of every ten, that are patriotic in spirit, and successful in business, are products of the country home.

The tendency to depopulate the country, and make our towns and cities centralizing points, is bringing wreck and ruin to both Church and State, for the country home is the moral foundation of both.

Second, our country churches are necessary for the presentation of the pure simple doctrine once delivered to the saints, and also to preserve the simplest form of church government. This is true, and for this reason:

A church in the country is not surrounded by so many different faiths, and the demand to be beneficent and liberal towards other denominations is not so great. Hence the doctrines are preached and practiced more vigorously in our country churches, than they are in most of our towns and city churches.

The preacher that becomes strong and clear cut in doctrine, must do so under the influence of country and semi-country churches. For, if he develops into such in our large towns and cities, he will do so at the expense of his popularity, and you know we are weak creatures, loving the praise of men. Brethren, I believe the time has come of which Paul wrote, in 2d Tim. 4:3-4. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they keep to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." The desire for sensational subjects, and the tendency on preacher's part to select and publish sensational texts are straws

that show which way the ecclesiastical wind is blowing.

Brethren, let us be watchful, ready to suffer persecutions, and make full proof of our ministry. If we wish to remain strong and progressive as a denomination, giving the world a pure doctrine, and right views of liberty, we must sustain and develop our country churches. The Baptists and Methodists are two of the strongest denominations in the State, and one of the reasons why they are so is, they have always looked after country churches better than other denominations.

Now we have come to the co-operation part of our subject, and will offer a few thoughts along this line. We need two kinds of co-operation:

First, co-operation between country churches, and second, co-operation between country and town churches.

As we have laid stress on the importance of country churches, so now we call attention to the importance of our town and city churches. I think all will admit that they are not so much given to the distinctive principles and doctrines of Baptists as our country churches are, but are alive and active along all Mission lines, and are powerful agencies in the hands of God in sending the gospel to all the world.

Now, as to the two kinds of co-operation, mentioned above:

First, we need more co-operation among our country churches. Churches, in a given radius in the country, should so realize the relation they sustain to each other, as to unite in one common cause, and have one pastor. I have in mind now, a section in North Mississippi, containing four Baptist churches, that were last year, pastored by three different preachers, living from fifty to seventy-five miles away. Now, if these four churches had formed a pastorate, and located either of these brethren in their midst, they could have paid him at least \$500 in money, and furnished him a home, and the preachers could have done more preaching and better preaching, and the neighborhood would have had more of his time and influence; the churches more of his pastoral work.

This is only one case. I could cite many more in this section of our State, and what is true of this section, is more or less true of the whole State.

Brethren, let us think over this matter seriously, and let us assist our country churches to form such pastorates, and become more efficient in the Master's cause.

The second kind of co-operation

I wish to call attention to is this: Co-operation between our country and town churches. There is a spirit of alienation between the country and town, in all lines of business, and the same spirit is manifesting itself in our churches. It is almost impossible to get country people to take an interest in our town churches. They move to town for school purposes and become identified with the town in a business way, but will not become identified with the church. They are too far away from the church where their membership is to attend and will not attend the town church, so their Christian influence is lost and they soon become careless and indifferent. Our churches in town that are able to support a man for half time and furnish a home ought to reach out on either side in the country and secure two country churches to co-operate with it for the other half time and thus tie the town and country together with the same pastor. By this method the country churches would be stimulated to more active mission work, and our town churches would be more careful as to their authority.

By this method of grouping our churches and co-operating, many churches that are weak and are likely to be without a pastor for a long time, could have a good pastor, and many splits and divisions might be settled and thus do a great work for the Lord.

Now this all looks well on paper and sounds well as we read, but the question of interest is, is it practical? I answer yes, I believe it is and could be effected in all parts of our State if judiciously handled.

Now let me close by saying, brethren, let us think and work along this line, and if the preachers and laymen, who meet in our fifth Sunday meetings and associations would discuss the matter we would soon see the fruit of same. May the Lord bless these lines to the good of some one, and prosper our paper.

If Irritable, Out of Sorts, Depressed in Spirits, have a Dull Headache, take a few doses of Dr. M. A. Simmons' Liver Medicine for quick relief.

Danger Brewing.

The Roman Catholics are petitioning congress to abandon its non-sectarian position with regard to Indian schools and appropriation to Catholic institutions among the Indians. Baptists have always been the advocates of the severance of church and state. We should bolster up our congressmen with moral sentiment.

W. H. PATTON.

Union of Church and State

"Resolved, That we extend to all religious denominations in the State an invitation to establish chairs of theology in the State University with the assurance that students pursuing studies in theology will have the same treatment, and the free tuitions accorded to all other students in the academic and scientific departments of the State University."

We clipped the above from the *Arkansas Baptist* as a resolution by the Board of Trustees of the Arkansas Industrial University at Fayetteville, Ark. We confess to a high degree of surprise, that an intelligent Board of Trustees, having charge of a school established by funds of the United States Treasury, the State of Arkansas, and also from the county of Washington, should vote to appropriate the funds and facilities of the Institution "to all religious denominations in the State" * * * to establish chairs of theology in the State University." This is the more appalling when we remember—if the Board of Trustees is organized as it was a few years ago—that the Governor is the chairman.

We have always been proud of Arkansas, and have been ready to explain when any reflection was made against her, but this astounds us. Some think it a very high handed measure for the denominational colleges to establish chairs of theology. But for the State University to begin the business, and that by the wholesale is perfectly unthinkable.

Off to School!

We want fifty more boys to enter Mississippi College the first of March. Come at that time and get four and one-half months of solid work with us. You can pay all necessary expenses with \$65.00.

W. T. LOWREY, Pres.

Clinton, Miss.

Rev. C. M. Morris of Burksville, Ky., among other things in a letter that he writes us says: "THE BAPTIST is an ever welcome visitor. Two of the greatest and noblest men I have ever known were Drs. Weeb and Broadus. I shall ever be thankful that I had the inestimable privilege of coming in touch with these men of God."

SANANTONIA, TEX.,
Jan. 15, 1899.

We begin a meeting with the 1st Baptist church to-day. This is our 7th meeting in Sanantonia. Be glad if our friends in Mississippi will remember us at a throne of grace.

SIDNEY J. WILLIAMS.

The Effect of Transliterating the Scriptures.

E. L. WESSON.

I noticed in the December number of the *Homiletic Review* an article on "The Paraclete," by Prof. Jessie B. Thomas, D. D., of Newton Theological Institution, Mass., in which was one point of special interest to me.

Various ideas are given about the Greek word *paraclete* and how it should be translated. Several noted authorities are quoted and noted, among them Archdeacon Hare, of the Episcopal Church, who is quoted as saying, "That to have employed the translated 'paraclete' would have left the meaning (of *paraclete*) unconveyed." This is a strong point well made, and expresses a fact largely true of all the transliterated words in the Bible. Transfer a word from one language to another and the masses will never know its meaning, but will be always subject to the whims of designing leaders.

All of the trouble over baptism—as to the act—is the result of transliterating instead of translating the word *baptizo*. Answer this: If *paraclete* will not convey the meaning of *paraclete*, how can *baptizo* convey the meaning of *baptizo*? Somebody will suffer in eternity, I fear, for obscuring the meaning of God's word by transliteration. Even the Scripture Revision Committee knowingly and purposely left unchanged the Anglicised *baptize*, although the scholarship of the world, past and present, have said that the Greek word rendered *baptize* means "to dip; to plunge; to immerse." Why this, but to obscure the meaning? Translate *baptizo* now, by the standard lexicons, and soon the controversy over baptism would cease. But men are such lovers of their own ways that most of them had rather leave the masses in the dark than to give up one pet whim. This was shown when the American Bible Society refused to publish Judson's translation of the Scriptures because he translated *baptizo*.

Oh! that we could learn that it would be better for us to be drowned in the depths of the sea than for us to cause one of God's little ones to stumble: Matt xviii. 6. "Transliteration does not convey the meaning of a word." This is a good point, and the stronger, because it is made as a scholarly statement, and not a mere argument to support some creed.

For Overworked girls and Feeble women Simmons Squaw Vine Wine or Tablets are nature's greatest boon.

Burning Words.

It is on my heart and must speak. Let us all who read this article please remember that I am endeavoring to present my own views, and not those of others. I shall think no less of those who do not agree with me.

The matter that lies on my heart is the condition of "Our College." I thank God for the humble part that is mine in saying, "Our College."

When all of the circumstances are considered, there are many things to cheer and encourage every friend of the College. I come with no pessimistic cry; no, not I.

We have W. T. Lowrey at the helm, backed by an earnest, sincere faculty of Christian men. What a power are such men! They can do many things, but I will tell you some things they can not do:

First, they cannot keep yellow fever out of Mississippi. Second, they can not control short crops and low prices. Third, they can not make a success of Mississippi College without "Our" (the Baptist preachers of the State) co-operation.

To my mind, any one of the above propositions is as absolutely true as either of the others.

At this time, we have about 125 students at the College. A deficit, our President tells us, of \$3,000. Are these men, our brethren, our servants, in any way responsible for this? I think not, and I believe you will agree with me.

Then I ask, is it right for them to suffer consequent upon a condition of affairs for which they are in no sense responsible?

My sense of justice is outraged at such a thought. Beloved, in the Lord, it seems to me that you can but feel as I do about this thing. Then will we show our faith, or feelings if you prefer, by our works? We are most sure to do the latter. If we feel as we ought, that these brethren are our servants, that they are in no way responsible for the condition now existing, surely we will fall in line with the plan inaugurated by our President and Bro. Rowe, and do the handsome thing in the single month of February.

What a mighty forward movement there will be in Baptist affairs in Mississippi, when we co-operate with the brethren to whom we have intrusted our Convention work! It seems to me that the pastors of the State ought to take hold of this work, and press it to a finish next month. Not every member of any church perhaps will give,

will help, but I doubt not that some member or members of every church asked, will help.

J. L. Low.
Utica, Miss., Jan. 17th, 1899.

To the Baptist Sisterhood of Mississippi.

At the meeting of the Convention Board, December 13th, 1898, the Central Committee was located in the city of Meridian, with Mrs. W. J. David as president, leaving the other members to be appointed by the pastors and Secretary of the Board.

The following sisters now constitute the Central Committee of Woman's Work in the State of Mississippi.

Mrs. W. J. David, Meridian.
Mrs. J. W. Bozeman, Meridian.
Mrs. B. McCraven, Meridian.
Mrs. W. R. Woods, Meridian.
Mrs. J. A. Hackett, Meridian.
Mrs. G. C. Johnson, Meridian.
Mrs. T. L. Wainwright, Enterprise.

Mrs. J. L. Buckley, Enterprise.
Miss Bessie Eastland, Forest.

Owing to the illness of Mrs. David, making it impossible for her to serve as president for some time, Mrs. J. W. Bozeman agreed to serve for the time in that capacity, and Mrs. W. R. Woods was chosen Secretary.

It gives me pleasure to introduce to the sisterhood of our State these sisters, and to bespeak for them the sympathy and help of the noble women of our Zion, and especially do I ask for the president, Mrs. Bozeman, and for Mrs. Woods, the secretary, that interest in your prayers, and co-operation in the work, which will increase its power and usefulness in the churches of our God.

Truly Yours,
A. V. ROWE.
Cor. Sec. Con. B'd

A Request.

DEAR BROTHER—Having heard you discuss at some length the question, "The Believer's Eternal Security in Christ," and having heard others speak of the clearness of your teaching on this subject, I write to ask you to prepare a paper for publication in THE BAPTIST, setting forth what you understand to be the Scripture teaching in reference to it. In making this request of you I feel that I represent the wishes of many good brethren and sisters who would be delighted to hear from you on this subject.

Hoping that you will be able to

find time to comply with this request, I am,

Yours fraternally,
J. R. FARISH.
Meridian, Miss., Jan. 20, 1899.

Ordination.

AMERICUS, GA., Jan. 22, 1899.

Dear Brother: On last Sunday, January 15th, at Laverne, Ala., Brother R. H. Fulmar, a son-in-law of the late Dr. D. I. Purser, was ordained to the full work of the ministry. Elders John F. Purser, I. N. Langston and myself composed the presbytery.

Bro. Fulmar is a man of prominence, being at present mayor of his town, and we predict much usefulness in his new field of labor. He will enter the Seminary at Louisville about February 1st.

Dr. John F. Purser is doing great things at Opelika, Ala.

Yours fraternally,
ROBT. L. BIVINS.

Board Meeting.

JACKSON MISS., Jan. 24, 1899.
10 A. M.—Executive Committee met. Present: H. F. Sproles, G. T. Leavell, J. T. Buck, T. J. Bailey. Prayer by Bro. J. T. Buck. The Secretary was instructed to establish colored institutes wherever practicable, paying a salary to the instructor of \$15.00 for eight days, and permitted to receive in addition to the \$15.00 all the institute will pay up to \$25.00.

On motion the work of general missionary in the delta was referred to Bro. Rowe for further information and the proper adjustment of the work.

The Secretary was instructed to arrange for Fifth Sunday meetings in April, to be devoted to the Sunday School interest, the Secretary to manage sending men to different places.

Come Ahead!

Mississippi College is still looking up. A number of new students are expected soon. Our plan is to close this session the 28th of June. The matriculation fee from now to the close of the session will be \$20.00, the incidental fee \$2.50. Good board can be had at the College hall, including room rent and laundering, for \$9.00 a month. Let us have 50 new boys.

"COLLEGE MONTH."

Don't let the pastors or the people forget that both the Convention Board, through Secretary Rowe and the College Trustees have asked that February be made "College Month." Why give to

Mississippi College? For the same reason that you give to missions, viz: for humanity's good and God's glory. We can make a great College and we will make it.

"MANLY BOYS." The people of Clinton say that Mississippi College never before had such a well behaved set of students. Think of it! We have taught eleven weeks and there has not been a single occasion for discipline. God bless the boy who can always act the man.

W. T. LOWREY.
Clinton, Jan. 21, 1899.

One Division.

I chanced to get hold of the very first issue of the new paper, and I really drew an easier breath at the thought that two had agreed to be one; and while the price may to some seem high, elements of any kind which have a tendency toward division in our religious and denominational interest, would be high at any price. And brethren, seriously, if we properly consider the matter, we surely cannot afford to entertain so many dividing elements. It is detrimental to our own good. Let us make just one division, and let that be between right and wrong, the church and the world, Christ and Belial.

Clinton's New Pastor.

He is Rev. Geo. Wharton, D. D., President of Hillman College. Last year he acted as temporary pastor and did a fine work. He has been called now for the remainder of this school session. He preached two fine sermons yesterday. We have just given \$100.00 to State Missions and we are all happy. If anybody asks about us, please say that "Clinton is awake and has on her working clothes." Truly, W. T. LOWREY.

Dear Baptist:

Here is some of the "needful" for the paper. Hope to send in some subscribers soon as the roads get in shape for a fellow to travel. Say, you ought to have been here one night during Christmas! The good people pounded us with many of the luxuries of life, and we have been living high since. Tell you, these old Yalobusha Baptists are alright. I am having good services every Sunday, with my churches, and feel hopeful of doing great good. I expect to take collections in all my churches next month, for our College work.

Yours for His sake,
CHAS. A. LOVELESS.
Graysport, Miss., Jan. 23, 1899.

SUNDAY SCHOOLS.

CONDUCTED BY REV. W. F. YARBOROUGH,
CRYSTAL SPRINGS, MISS.

Lesson for February 5, 1899.

THE NOBLEMAN'S SON HEALED. John iv. 43-54.

Motto Text: "Jesus said unto him, thy son liveth; and himself believed and his whole house."—John iv. 53.

The two days spent among the Samaritans formed a good introduction to our Lord's great ministry in Galilee. The many that believed, through hearing him there, formed a favorable contrast to the Galileans who would in no wise believe except they saw signs and wonders. With a popularity that preceded him he returned to Galilee.

The reception in his own country. The application of the proverb, that "a prophet hath no honor in his own country," in this instance, cannot be decided with certainty, but it must be interpreted in the light of our Lord's departure from Judea. (See verses 1-3; Matt. iv. 12.) As Westcott says, the meaning hinges on what is meant by "his own country," but we cannot agree with him that it means Judea. The use of the proverb on other occasions and the context here, lead us to decide in favor of Galilee. He left Galilee the carpenter's son; he returned, a popular rabbi and worker of miracles. Going to the feast at Jerusalem, where his antecedents were unknown, he attracted much attention and acquired no little reputation which gained for him a hearing in his own country. The unbelief of his brethren and fellow countrymen was no doubt a great hindrance to Jesus through his earthly ministry. How much more he might do for us today if only our faith was stronger!

Love's extremity. Acting probably on the principle of the proverb just noted, Jesus, instead of going to Nazareth, went to Cana, where he wrought his first miracle. Here he would have the advantage of the influence acquired on that occasion. It is moreover probable that his immediate family were not then living at Nazareth. (See John ii. 12.)

The news of his arrival at Cana soon reached Capernaum, where the son of a courtier was sick unto death. This man, probably an official of Herod Antipas, hastened to him with the earnest request that he would go down to Capernaum and heal his child. There is no evidence that the nobleman had any sense of spiritual need or any appreciation of Jesus except as a

wonder working prophet. He had probably tried every remedy for the cure of his child, and, as a last resort, went to Jesus just as many people today seek noted physicians when ordinary means fail. That his conception was no higher than this, seems true from the rebuke of Jesus, who took him as a representative Galilean that could not be induced to believe without seeing signs and wonders. His spiritual vision was so dull that he could not properly interpret the mission of this great Prophet. We see here very weak faith in Jesus, but very great love for his child, which makes the father very persistent in the face of rebuffs. His child was about to die and the little faith, spurred on by great love, asserted itself.

Faith's Discipline. The rebuke might have driven him away had not his case been so desperate, but in the earnestness of his soul, he says, "Sir, come down ere my child die." Jesus reads his heart to the depths and sees that proper discipline will develop his faith into something more than a mere belief in him as a miracle-monger. He will put him to the test again. Instead of granting his request as he makes it he simply says, "Go thy way; thy son liveth." This would hardly have sufficed at the beginning of the interview, but now he believes the word that has been spoken, not with a full surrender of faith in Christ, but in him as able to heal his child. He believes in some way, this man, whose assistance he had sought, would heal his little one. It was the trial of faith more precious than gold that might be found unto the praise and glory and honor of Jesus Christ. How often does our weak faith need such discipline. Jesus sees the need and using some fond tie of human relationship binds us to himself until he can strengthen our faith to lay hold of him as our Lord and Saviour.

The Perfecting of Faith. As the nobleman approached his home he met his servants with the good news that his son had passed the crisis. He soon found that the convalescence began during the seventh hour of the day previous, at the very time the promise was made. From the distance of Capernaum to Cana and from that we know of travel in those days, together with what seems to have been John's usual mode of reckoning time, it is likely seven o'clock the evening before. At any rate, the time of convalescence coincided with the hour in which Jesus said, "thy son liveth." This was

the straw that broke the camel's back of unbelief. The scales had been removed from his eyes, and he was now convinced that this was indeed the Christ, and his family shared this conviction with him, giving us the first instance, in the New Testament, of household conversion. The Nobleman had gotten much more than he asked for. With the physical cure of his child there came the spiritual healing of his entire family from the malady of sin. Even though our blessings come through tears and discipline they are always greater than we can ask or think. As he gradually unfolded his mission in his self-manifestation so will he transform us "from glory to glory even as by the Spirit of the Lord."

New Field of Labor.

Dr. Venable of Meridian, said to Dr. Nunley of Ala.: "Yes, W. S. Culpepper has the best country field of any man in East Mississippi," but I gave up my work there, and am happy to know that Dr. J. A. Hackett is now preaching to two of my churches. Skilled in the good work, as he is known to be, those churches will be led to higher plains of Christian living. By a unanimous call of the Gloucester church we are in our new home, where we were never treated better. No warmer hearted, spiritually minded, liberal band of followers of Christ are to be found anywhere.

We expect to do the greatest work we have ever done in the Lord's work yet. In a recent conference held by the church the brethren stood unanimous for all the noble objects fostered by our State Convention.

Bro. Searcy, our church believes in salvation "by grace" firmly and uncompromisingly; (which all true Baptists believe) yet they realize the importance of Christian work, God working through instrumentalities. They are ready to spend and be spent in his service.

The Lord abundantly bless and direct the Editor of our paper.

W. S. CULPEPPER.
CLINTON, MISS.,
Jan. 23d, 1899.

Dear Baptist:

Your visits to us are both pleasant and profitable.

Since your mission is one of love to God and man, I think we may justly name you, "Peace on earth, good will to men."

May God, the Father of our Lord Jesus Christ, bless and prosper you in your work.

Yours in His name,
R. D. MAUM.

Little Folks.

Our little folks will be glad to read a letter from a little boy in China which we have selected, also the nice little letter from Myrtle and Corrie Freeman and Sexton Matthews. We still hope others will write.

Dear Friends:

Mamma is going to write you a little letter for me. I am not six yet, so have not learned to write. I am studying, though, and may be I can write by myself after a while. My home is in a great big Chinese city, thickly surrounded by these queer looking people. Papa and mamma, my little brother Roswell and myself make up the family. Around our house is a little yard, in which Roswell and I play. Mamma does not let us go out alone.

The little Chinese children often come to our gate and ask to come in and play. We let them in some times, but they are very rough and use bad language, so papa and mamma say they will not do for my constant playmates. They do not know about Jesus like you do. In our Sunday School many of them are learning about God and His son Jesus. I go to Sunday School with them and study and recite in Chinese just as they do. They seem to enjoy having me in the class.

We hope you will become interested in these little yellow skin, shaven headed boys in this part of the world, and lend a helping hand in teaching them about a Savior.

TOMMIE BRITTON.

HAZLEHURST, MISS., Jan. 14, 1899.

Dear Dr. Searcy:

Our mamma is a subscriber to THE BAPTIST. We send you our nickles for the Cuban Missions. Our papa was a Baptist preacher, but he died when Corrie was a little baby.

Sister Katie came home from Columbia, Christmas, got married, and went back.

You must come and preach for us again, all of us liked you.

Your little friends,
MYRTLE AND CORRIE FREEMAN.

Dear Editor:

I am so glad that you have given the little folks a chance to write. I like to read THE BAPTIST. I am fifteen years old and can do most anything. You will find inclosed five cents for Cuban Missions. If this misses the waste basket I will write again.

SEXTON MATTHEWS.
Ruby, Miss.

Baptist Directory.

STATE CONVENTION.

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PREMIUMS.

We are very anxious to have THE BAPTIST in every home possible. We therefore offer the following premiums until March 1st, 1899.

1st. Each new subscriber sending \$2.00 to this office will receive THE BAPTIST one year from the date of the money received, and as a premium we will send them the Home and Farm one year.

2d. Any new subscriber, sending \$2.00 to this office will receive THE BAPTIST one year from the date of the money received, and as a premium we will send them The Weekly Commercial-Appal one year.

3d. Persons accepting either of the above propositions will designate which one of the two premiums they choose.

No commission will be paid on subscribers of this class.

Divorce and Remarriage.

DR. R. A. VENABLE.

The very fact that the Apostle proceeds to deal with two other aspects of the question in hand, instead of cutting the matter short in view of what the Lord had said on the subject, is evidence that he felt that the Lord's treatment was not exhaustive, and therefore did not embrace the two phases he proposed to treat. But he did not leave his readers to a mere inference, but plainly stated that he was left to consider the subject aside from any express declaration from the Lord. What he says, therefore, must be understood to supplement what Jesus had said, and of equal authority with it. Paul never could have meant that he was going to take the responsibility to give advice contrary to the teaching of his Master. He gave additional teaching, justified by a peculiar phase of the subject as it had come before him and his readers.

The Apostle now passes to the second supposed case, namely, where a believer is married to an unbeliever, who is willing to remain in the married relation, to cohabit with the believer. (Verses 12-14.) "But to the rest say I, not the Lord: If any brother has a wife that believes not, let him not put her away, and a woman who has a husband that believes not, and she is pleased to dwell with him, let him not put her away. And a woman who has a husband that believes not, and he is pleased to dwell with her, let her not leave her husband. For the unbelieving husband is sanctified in the wife and the unbelieving wife is sanctified in the husband; else your children are unclean; but now are they holy." That Paul is dealing with an aspect of the marriage question not embraced in our Lord's treatment he indicates. The language of Jesus contemplated the case where both husband and wife were worshipers of the one true God. But the case before Paul is where one of the parties is an idolater. Hence, Paul says, "To the rest, I say, not the Lord."

Our Lord's language was not exhaustive of the subject in hand. Paul is speaking by Apostolic inspiration, and not from what he had by word of mouth from the Lord. In case a believer is married to an unbeliever, and the unbeliever is desirous of continuing the marriage relation, the believer shall not put him or her away. The ground on which the Apostle justifies this position is that the unbelieving or idolatrous companion

is sanctified in the believing one. This language is colored, no doubt, with Jewish requirement and practice. The Israelite was not permitted to marry a heathen. (See Deut. vii. 3.) Ezra required those who had married a heathen to put them away. The seed of the holy must not mingle with the unholy. (Ezra ix. 2.)

In view of the Old Testament requirement it would be very natural for the early Christians, many of whom were converted Jews, to have trouble over the question which Paul is now considering. In the light of this they would very naturally ask, Does living with a heathen wife or husband defile the Christian as it did the Jew? Should the Christian put away such an one? Paul answers, No. The heathen husband or wife is sanctified by the believing companion.

Of course the word sanctified, or holy, is used in the sense of set apart to God. Dedicated to God. "Whatever touches the altar shall be holy." (See Ex. xxix. 37; Lev. vi. 18.) The Christian husband or wife dedicates the heathen companion to the Lord. Such an one is laid upon the altar of God, and is therefore objectively clean. As under the old dispensation whatever was dedicated to God was holy, or sanctified, whether rational or irrational, animate or inanimate, so the believer lays the heathen companion on the altar as a sacrifice dedicated to God in the believer's subjective thought and life holds the heathen companion as a sacred object. Paul concludes, therefore, that such an one must not be put away.

The Apostle draws an inference of great force from this view of the question. Namely, if the heathen companion must be put away as unclean, so must the children, for they are unclean if the heathen companion is unclean. The whole family is sanctified in the Christian faith and life of one of the parents. For the believing member may be trusted to bring into a family that is Christian in idea the Christian influence also of prayer, example, and teaching. These, however, do not create its sanctity—they flow from it. Such an activity is to be expected of the believing companion, since both the unbelieving husband or wife and the children are sanctified, or dedicated to, the Lord. They have been laid upon the altar. To discard the unbelieving husband or wife, on the ground of their being unbelievers, would require that the children be repudiated also.

The way of the transgressor is hard.

Short Talks.

BY G. T. HOWERTON, M. S.

WHOLENESS and HOLINESS.

There are those who do not think of the two as one, yet the words mean the same. Besides there is as much said in the Bible about wholeness as holiness. Christ wants a whole heart, a whole purpose, a whole man, a whole life. I am aware some of us can not be whole all at a dash. We have lived too long in sin to get free all at once, yet I am sure Christ can make us whole, and that he wants to begin now and here. But will we let him? He must do it according to law. That is, he lays down the law, we must obey. All right action is obedience to law; all violation of law, physical, mental, moral, or spiritual, is wrong action and brings its punishment. That was sound doctrine President Lowrey preached to his boys the other day when he said, "Violation of physical law is as much as sin as violating any law."

THE WHOLE MAN—So unmercifully has man been pulled apart by the theologians, psychologists, doctors, and sometimes by the lawyers, that he hardly knows he is whole, much less holy. Analysis is a good thing, but in all rational education synthesis comes first, then the parts. God has design in everything, but often we miss it by taking only a part. Man is a spirit, but that spirit lives in this body, and can manifest itself to the world no other way. Man has mind, but this brain is its organ, and it can use no other. This body of ours is the Logos of the spiritual soul, as Christ, born into this world, was the Logos of God. As God and Christ are one, so soul and body are one. Sin against one is sin against all. The laws of life must be known and obeyed, as a whole. Complete living is the doctrine of the New Education, and of the New Testament.

BAD DOCTORIN—Speaking of doctorin', I am reminded that one of the great sins of this people is doctorin'—bad doctorin'. Modern Chemistry and advertising have made this practice easy. Every paper now carries some promise of health through drugs, and of course people buy them and use them. It is coming to be a kind of intemperance, and a very serious kind too, as most of these patent nostrums are made up in whiskey. This serves two purposes, makes the medicine come cheap (to the manufacturer), and leaves the doctor with a desire for more of the same kind. Meeting a friend some weeks ago who had just bought a

\$1.00 bottle of medicine "to keep his wife from having fever," I asked him if he knew what the bottle contained. He was frank to say he did not. He was an intelligent man, too. Now is it not strange that an intelligent man will swallow a dollar bottle of unknown substances simply because an advertisement has told him to do so? The truth is the dollar bottle my friend bought contained about twelve and one-half cents worth of sorry whiskey, and that was all the "medicine" it did contain. "Why will a man spend his money for that which is not bread?" I think I know, but will not say just now.

BAD BREAD—Speaking of bread, I am reminded of the fact that the Egyptians sold their cows, their land, their all, themselves, for bread; and all to that Jew, Joseph.

That was a big "corner." Joseph had on bread. Bread is a big item, "The bread of life." "The water of life." I wonder why God never speaks of the meat of life. But the Egyptians gave all they had for bread. I wonder if it was as bad bread as one meets with now, in this land of great plenty. If it was, I am sure those Egyptians were made to curse that Jew. Bad bread is a millstone about the neck of many a preacher, and many a poor sermon sinks to rise never more because of the heavy bread it is made of. You think of that bread as a lump, and sometimes you feel it as a lump in your throat. No bread is fit for a preacher to eat, if he can wad it up in his fingers and make a lump of it; it's too heavy. It lumps in his mouth and must be washed down with coffee. It lumps in his stomach and interferes with preaching.

COFFEE and PREACHERS—Coffee is another enemy of the preacher, another sermon stopper. In my boyhood days I often heard a preacher who prefaced all his sermons with, "We are very unwell to-day. We have a very severe headache." And the result was that "we" could not preach. But I noticed "we" always passed his coffee cup for the second filling and the poor preacher swallowed it down, unconscious that he was sinning, but sinning all the same.

How to live, is the greatest problem of this age—How to live wholly and holy—How to live completely.

Harriman, Tenn.

Morning Sickness, or Nausea from Pregnancy, is dispelled by Simmons Squaw Vine Wine or Tablets.

To relieve Mental Worry, cure Despondency and give Refreshing sleep, use Simmons Squaw Vine Wine or Tablets.

Public Censure.

BY REV. ST. CLAIR LAWRENCE.

There is nothing of like insignificance to which people attach so much importance as public censure. Really, it matters but little what others think of us for the time being; if we square our actions by sound principle, we are sure to come out right side up in the end. The trouble with too many people is, that they allow what others say and do to influence them unwisely; or, finding themselves unjustly censured, they turn aside from the path of real duty to combat their opposers.

If a puppy chooses to sit down on his tail and bay the moon, disturb him not, neither allow yourself to become disturbed. It may constitute his only portion of pleasure.

The truly useful and successful man is he who with honest convictions, maps out a straight path and pursues it, in spite of "the world, the flesh, and the devil," not turning aside to contend with barking dogs, or envious, hissing, paltrons. If impediments meet him in his path he lifts them out if he can, or kicks them out, if he must; and goes ahead.

If our doings are actuated by correct principle, we should be encouraged and strengthened, rather than discomfited by opposition; remembering that a man who is good for nothing is never resisted. In this wicked world of ours we are about as apt to be censured for doing right as for doing wrong. The difference is this; in doing right we are always safe, and with a conscience void of offense, by energy, are sure of success. Upon the other hand, if we are doing wrong, we are always exposed, and an increased energy but drives us further and farther from the port of safety and happiness.

If Gloomy and Nervous, and looking on the dark side of things, take a few doses of Dr. M. A. Simmons Liver Medicine, and the gloom will disappear.

A Welcome Letter.

Dr. J. B. Searcy:

DEAR BRO.—Feeling that I could hardly express my appreciation of our paper with words, I thought I would try to prove my good will by working some for it. So you will find enclosed a list of subscribers from Gallilee, the first Baptist Church of Gloster, and N. Y. Exchange, to pay for same.

We have a good church, numbering over two hundred members; and despite the financial embarrassments, which our community

has felt as much as any in the State, we have paid during the year for all purposes, nearly, or quite \$1,500. We believe in helping along on all lines, consequently have remembered liberally the College, the Orphanage, Missions, and many other worthy causes, and, of course, will not forget the Paper, as an important factor in our denominational work. I expect to do all that is possible for it, and that without commission or remuneration. Hence, you may look for more subscriptions from our church in the near future.

Brother J. P. Culpepper has been our pastor for several years, and enjoys our full confidence. He is a yeoman-worthy of his calling.

We have faith in your ability to edit our paper, and Brother Bailey, as he knows, can number among his best friends, many of "old Gallilee."

Brother Harvey, the blind preacher who is trying to finish his seminary course, was with us on Sunday last, and preached an earnest and impressive sermon, after which we contributed some funds to help him on his way. We consider him talented and worthy, deserving the confidence of brethren wherever he may be.

Praying God's guidance and blessings upon you in your noble work,

I am yours in the cause,
 B. E. JACOBS.

Women's Complexions depend for beauty upon Digestion. Dr. M. A. Simmons Liver Medicine Regulates the Stomach, Liver and Kidneys and secures the blessings of good Digestion.

Judicial Blindness.

A sister is troubled over Mark's statement (4:11,12) of the divine purpose in our Lord's use of parables—"that seeing they may not perceive etc." and asks for an explanation. The difficulty is that Mark seems to teach that the people were ignorant because they had not the opportunity of knowledge.

These words came immediately after the parable of the sower, and are given in answer of the question from his disciples, "why speakest thou unto them in parables?" "Unto you is given to know the mystery of the Kingdom of God: but unto them that are without, all things are done in parables."

A mystery is a revealed secret, something which could not be known unless revealed. This revelation is made only to persons who have spiritual sympathy with our Lord. "The secret of the Lord

is with them that fear Him." To all others Jesus used parables, deep sayings, which cavilers could not understand. Those who were willing and prepared to learn could understand these comparisons, but they were unintelligible to those who, by their wilful ignorance, and hostility, were unprepared. We should compare Mark's statement with that made by Matthew in 13:15. There is a wilful blindness, which is a crime. "For," (this is why those without do not know, and at the same time the ground of their punishment), "this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."—Mat. 13:15. It was not given unto them to know the mysteries of the Kingdom of God, because they had neglected their advantages, and were hostile towards Christ. These words were spoken just after the wilful and malicious charge of alliance with devils on the part of Jesus—Mat. 12:24.

There is judicial blindness, which is a punishment of wilful blindness. The natural result of the character and conduct of this people was also a divine judgment and punishment. They were ignorant, not through lack of opportunity, withheld by divine purpose; but because of wilful negligence, and persistent hostility to Christ. They deserved the punishment of blindness. Men who do not love the knowledge of God, will be punished with a reprobate mind—Rom. 1:28.

To subdue Nervous Irritability, Neuralgia, Hysteria, St. Vitus' Dance, use Simmons Squaw Vine Wine or Tablets.

Rev. J. P. Hickman, the Durant bishop, made our office a pleasant call a few days ago. Also Rev. J. T. Ellis, pastor at Goodman, and Bro. James M. Tate. They were on their return from the burial of Sister Ellis, at Fannin. Bro. Ellis has been called twice within a few years to pass through deep waters, having buried two wives. May God's grace sustain him.

Gladstone used to call those who only attended one service on Sabbath, "ongers." It is to be lamented that we have a great many oncers in this country.

There is still another class, that do not attend either morning or night. These might be called "nonocers."

A few doses of Dr. M. A. Simmons Liver Medicine will do more for a Weak Stomach than a prolonged course of any other medicine.

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T. J. BAILEY, BUSINESS MANAGER.

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It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

ANNOUNCEMENT.

We have been sending THE BAPTIST up to this time to the subscribers to the *Record and Layman*. A great many of them have remitted to THE BAPTIST, and many others have written ordering it sent, saying they would remit soon. But some have said nothing. We shall expect to hear from all in a short time, but those who do not write us will be discontinued, upon the supposition that they do not wish it continued. A number of sample copies will be sent out during the next few weeks to persons who have not received the paper. We trust they will examine the contents carefully, and subscribe for the State paper.

Brethren, do not defer this matter, but act at once.

In sending in subscriptions, please state whether they are new subscribers or renewals.

We are making a new mailing list from the old books of the *Record and Layman*. On the rush of business, mistakes have occurred, and will occur no doubt again. Be patient with us awhile, and if mistakes are made kindly and promptly inform us, and our best endeavors will be used for their immediate correction.

T. J. BARTY, Bus. Mgr.

EDITORIAL.

Church As An Institution.

Our sweet spirited Brother of the *Religious Herald*, in noticing what we had to say on Matthew xvi. 18, in our editorial on "My Church," says:

"Our new contemporary, THE BAPTIST, of Jackson Miss., however, in its last issue has a leading editorial attempting—in a feeble and inconsequent way—to show that the word in that passage designates 'any congregation of baptized believers assembled for the purpose of executing the laws of Christ's kingdom.' Dr. Searcy's argument seems to be that, as the word ecclesia has this meaning in other passages it must have it in the passage under consideration."

Some people, when they cannot meet an argument, seek to get rid of its force by speaking slightly of it. This treatment may be satisfactory to some people, but all who think for themselves, prefer reason, instead of assertion.

In the editorial under consideration we showed that in Matthew xvi. 18 is the first time the term "church" is used in the Scriptures. That the word from which our word "church" comes was in general use among the Greeks. That its classic use, in the language of Trench, "all know, was, the lawful assembly of a free Greek city of all those possessed of the right of citizenship for the transaction of public affairs." That since *ekklesia* meant an executive assembly, among the Greeks, Jesus would naturally use the word in its literal sense, when first using the term before his disciples. That it would be unnatural first to use "church" in a figurative sense, and later to use it in a literal sense.

It might have been better for the *Herald* to have pointed out the fallacy in this reasoning, rather than simply call it "feeble, and inconsequent." He does, however, attempt to review our argument later when he says "Dr. Searcy's argument seems to be that, as the word *ecclesia* has this meaning in other passages, it must have it in the passage under consideration." This would not be "a feeble and inconsequent" point he makes against our position, but for the fact that it is defective in a single point, it turns out not to be true.

Here is what we said: "Now granting that in a highly figurative sense the word 'church' is used in some passages of Scripture to designate 'the whole body of believers,' yet we think that such is not its use in this passage. It would be strange teaching first, to in-

struct in the figurative use of the word and afterwards in its literal use." How a strong, clear headed man, could read this statement, and then say it "seems to be that, as the word *ecclesia* has this meaning in other passages, it must have it in this passage under consideration," we are too "feeble" to understand.

If our object was simply to reply to the *Herald* we would close here, but we believe there is something vital in the interpretation we contend for.

Matthew xvi. 18 seems to evidently refer to an actual "organization" considered as an institution. In fulfillment of prophecy "the God of Heaven had set up a Kingdom." Jesus himself had said "the time is fulfilled, the Kingdom of God is at hand." This was not merely an ideal, intangible, invisible kingdom. It could not have referred to all the redeemed, "considered as an assembly" when Jesus said "upon this rock I will build my church, and the gates of hell shall not prevail against it," for the language necessarily implies something to be done in the future. Jesus had been gathering the righteous into glory four thousand years when he used this language. If the building he was erecting was "the whole body of the redeemed" he had the building far advanced in its construction at that time, and it seems strange that he should speak of it as something he would do in the future. The thought is preposterous.

But when we have the idea before us that Jesus was establishing his Kingdom in the world; of material, who like Peter, knew that Jesus was the Christ, by revealed knowledge from heaven, which is true only of those who, like Nicodemus was taught by the Savior, are born again, or of the Spirit.

With this character of material he would organize the institution which should be the executive of his laws, and carry out the object of his Kingdom, this institution he called "my church." Not the church at Jerusalem alone, but as Jesus said "where two or three are gathered together in my name, there am I in the midst of them."

Notice three points, 1st. They are to be "gathered together," this makes an assembly, if only composed of "two or three." 2d. They are to be "gathered together in the name of Christ." An assembly in the name of Christ, is a Christian assembly, or a church of Christ. (It is of course clearly implied that the ceremonial which Jesus taught as a condition precedent to church membership has been complied

with by those who assemble in the name of Christ as a church.)

3d. Jesus himself promises to such an assembly, "there am I in the midst of them." With the idea that Jesus is speaking of the church as an institution, we can see the force of his expression. "I will build my church." It would be incongruous to talk about building "the whole body of the redeemed," but when we understand this language as spoken of the church as an institution it is significant and beautiful.

The Jews were acquainted with Solomon's Temple, which was a great building, and which was called "the house of God," where sacrifices were offered to God and where he in very deed deigned to dwell. So Peter says, "Ye also as lively stones are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ." With the same idea in view Paul says to the church at Ephesus, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord. In whom ye also are build together for an habitation of God through the Spirit." As the church at Ephesus was "built together" for an habitation of God, so is every such church assembly that meets on earth, whether there be "two or three" or "the multitude."

To this institution which Jesus calls his church he has promised that the "gates of hell shall not prevail against it." That it shall continue through the ages. Paul seems to have had the same idea when he prayed for the church at Ephesus, and said, "Unto him be glory in the church and in Christ Jesus, unto all generations, forever and ever." As long as a generation can be found, Christ is to have glory in the church.

This institution called the church shall not be destroyed till Jesus comes, but it shall execute the laws of Christ in maintaining pure worship, sound, or Bible doctrine, and extending the mission work to the ends of the earth.

Dr. H. Harvey in speaking of Matt. 18:17, says, "Here the church is spoken of as an institution." (Our italics.)

Again the same author says, "The church is the visible, earthly form of the Kingdom of Christ, as

the divine organization appointed for its advancement and triumph."

We quite agree with Dr. Vedder when he says, "Christ's promise would not be broken, though we should find the church at some period of history overcome by Satan and suppressed; though no trace of it should be left in literature; though no organized bodies of Christians, holding the faith in Apostolic simplicity could be found anywhere in the world. The truth would still be as he had promised; witnessed somewhere, by somebody. The church does not cease to be, because it is driven into the wilderness." The continuity of the church of Christ is not dependent upon human history, but upon the strength of the promise of Jesus in Matt. 16:18.

This view may be "feeble and inconsequent" in the estimation of the *Herald*, but we feel right comfortable in the company of such men as Drs. Harvey and Vedder.

The effort upon the part of the *Argus* and the *Religious Herald* to make this passage refer to "the general invisible church," as they call it, seems to be to escape the force of the promise of Christ that "upon this rock I will build my church, and the gates of hell shall not prevail against it." But this promise, like Banquo's ghost, will not down at their bidding.

A little boy was born blind. At last an operation was performed, and the light was let in slowly. When one day his mother led him out of doors, and uncovered his eyes, and for the first time he saw the sky and the earth, "Oh mother!" he cried, "why didn't you tell me it was so beautiful?" The mother burst into tears, and said; "I tried to tell you, dear, but you could not understand me." So it is when we try to tell what is in the Bible. Unless the spiritual sight is opened, we cannot understand. In the light of this fact, how blessed, how to be desired, is the work of the Holy Spirit! Ask, and receive.

"Except a man be born again he cannot see the Kingdom of God."

Bro. R. E. Perry writes, "enclosed please find \$2 for subscription to THE BAPTIST. I am glad to exchange *The Baptist and Reflector* for THE BAPTIST. Accept thanks for saving me money. I took the *Baptist and Reflector* and *Layman*, which cost me \$3.00. Now I get the best Baptist paper out, for \$2.00." We would like to save a good many others money the same way.

Dr. J. J. Porter of Illinois, preached at the 2d Baptist church, Little Rock, a short time ago. Wonder if Dr. P. is coming South?

The *London Baptist* reports Hugh Whistler, of Goring, in Oxfordshire, who died the 17th day of January 1815, as being 216 years old at his death.

Last week seems to have been teachers' week at our office. Prof. Brunson, of Lexington; Prof. Hardee, of Terry; Drs. Lowrey and Brough, of Clinton, were all welcome visitors.

Bro. W. J. Butler, of Pearl, Miss., in sending his \$2.00 for the paper, says, "I am highly pleased with THE BAPTIST and wish it abundant success." We thank you very much, Bro. Butler.

Rev. Levi E. Barton takes charge of the church at Hope, Ark. We wish him abundant success.

NEWS AND NOTES.

In New York City it is said 85 per cent. of the paupers are foreigners.

Rev. Isaac Sellers, of Novasota, has been called as pastor to Abilene church, Texas, to succeed Dr. R. T. Hanks.

Dr. Hurt has been confined to his bed for several days since his visit to this city, but we are glad to learn that he is better now.

Rev. Henry M. King, of Providence, has been chosen Foreign Secretary of the Missionary Union, to succeed the late Dr. Duncan.

Rev. W. P. Price seems to have a strong grip on the brethren at Winona. He is not only a coming man, but he has already come.

Rev. Justin Bulkeley, L. L. D., for fifty years Professor in Shurtleff College, died on the 16th of this month. He was 80 years old.

Rev. W. B. Williams of Columbus, Miss., has not all his time engaged, and his services could be procured for part of his time.

The Powell Hall at Jackson, Tenn., was dedicated one day last week. The S. W. University has 280 pupils, and a Mississippi man as president.

Rev. Charles Lovejoy of Jackson, Tenn., preached at the Rowan Memorial church, Memphis, recently. Wonder if Jackson has grown too small for Bro. L?

The *London Baptist* reports Hugh Whistler, of Goring, in Oxfordshire, who died the 17th day of January 1815, as being 216 years old at his death.

Last week seems to have been teachers' week at our office. Prof. Brunson, of Lexington; Prof. Hardee, of Terry; Drs. Lowrey and Brough, of Clinton, were all welcome visitors.

Bro. W. J. Butler, of Pearl, Miss., in sending his \$2.00 for the paper, says, "I am highly pleased with THE BAPTIST and wish it abundant success." We thank you very much, Bro. Butler.

Rev. Levi E. Barton takes charge of the church at Hope, Ark. We wish him abundant success.

This was for years our charge, and it has some of the best of men and women.

Dr. J. M. Weaver of Chestnut street church, Louisville, Ky., has just entered upon his 35th year as pastor of that church. About 3,000 members have been added during his pastorate.

The C. L. Bell Co., of Hillborough, Ohio, report that more Steel Alloy Bells were sold last year than ever before. They seem to be doing a good business, without any advance in price.

Rev. J. R. O'Halloran has a church organized at Santiago, and one at Guantanamo. This mission will be supplied with Spanish New Testaments and Tracts, by the American Baptist Publication Society.

Rev. W. E. Berry of Blue Mountain, accompanied by his little son, Joel H., brightened our sanctum a few days ago by their presence. Bro. Berry is very quiet and unassuming, but one of the strongest and best men of the State.

Miss Annie E. Green of West, Miss., calls our attention to the fact that in the death notice of her mother published in THE BAPTIST for January 11th, her name is called "Jeney" instead of Inez. Those interested will please note the change.

We had the pleasure of preaching last Sunday to a packed house at the First Baptist Church, this city. There were ninety-nine present in the Sunday-School. Rev. W. F. Yarborough, the pastor elect, will begin his work here the first of February. All are hopeful.

The wives of the Senators and members of Congress have been sounded by the New York papers recently, and it turns out that they are all violently against Congressman-elect Roberts, the Mormon. The women are the great conservators of morals, and we can trust them in this issue.

Bro. M. A. Falkner of Shoccoe, Miss., writes us inclosing a \$5.00 bill and says, "for \$2.00 send me THE BAPTIST, give the Orphanage \$1.50, and with the other \$1.50 send THE BAPTIST to some needy preacher." We appreciate this very much. Others might do the same. We will send the paper to one indigent minister a year, and to another six months.

While on a flying trip to Memphis last Monday, the business manager had the pleasure of meeting his former friend and brother, Rev. J. L. Sproles, who now ministers to the saints at Millington, Tenn. Bro. Sproles, like other Mississippians, is a reader of THE BAPTIST.

There has been for some time friction between the A. B. P. Society and the Home Mission Society, but arrangements have been made for a meeting of these two Societies, in the near future, by their representatives, when it is believed all these troubles will be removed.

Mrs. J. P. Frazer in writing from Cuernavaca, Morelos, Mexico, says, "Please send my paper hereafter to this place. We like this climate so much, and think we will remain here for some time, and I miss the paper so much." We are glad to send THE BAPTIST to Mexico. We have several copies going there.

Miss Lillie Thomas of this city, made our office a highly appreciated call a few days ago. She is book-keeper at Boyd & Buckley's, one of the leading stores in this town, and is also a teacher in the Baptist Sunday-school.

She did not forget to leave with us the necessary \$2.00 for THE BAPTIST.

Priest Sherman, having made a tour through Porto Rico, reports, "Church services on the island are poorly attended. Nominally, the inhabitants are Roman Catholics. The priests, deprived of Government aid are leaving the island." Now is a good time for our missionaries to go, and sow the gospel seed, broadcast.

Rev. Thomas Spurgeon, of London, is pushing forward his new tabernacle, which is to be a much grander building than the old one that was burned. Mr. Spurgeon has reached the point where he needs \$80,000 to complete the building. Some wealthy Americans might do well to invest something in this enterprise.

The erratic Rev. Tom Dixon, who four years ago overleaped the bounds of Baptist control, and launched his little boat on an independent line in New York, as pastor of the People's church, stranded a few days ago, and now says he is coming back to the Baptist fold. Poor erring Tom, maybe he will be a wiser, and a better man.

Temperance.

What Is a Liquor Shop?

"A vampire fattening on the pain
Of bleeding hearts and children slain;
A foe to virtue, learning, truth;
The bane of age and care of youth;
A licensed woe and murder den,
A curse and pest to honest men;
A nation's burning blot and shame,
Which all its noblest deeds defame.

Death's ghastly door, and which men wait,
And madly take the poisoned bait;
A source from which pollution streams,
Darkening beauty's heavenly beams;
The poor man's foe and wise man's dread,
Where poverty to vice is wed;
A trumpet-call to all the good
To join in holy brotherhood.

This glaring wrong to sweep away,
An Hydra hosts of evil slay;
The misery and crime it brings
To rank among departed things,
Whose specters tremble in the gloom,
Us wakeful keep, lest we resume
Its blasted sway, and bring, wage
Destructive warfare with the age.

Then rouse ye, all who hold the helm
Of public action in the realm!
Mark well the facts which win your reach,
For these a fearful lesson teach
Of fostering ignorance and sin,
In these abodes of beer and gin.
If then from guilt you would be free,
Declare this evil shall not be.

Chauncey Depey says: "Twenty-five years ago I knew every man, woman and child in Peekskill, N. Y., and it has been a study with me to mark boys who started in every grade of life with myself to see what became of them. I went up last fall and began to count them over, and it was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers and doctors. It is remarkable that every one of those who drank is dead; not one living of my age. Barring a few who were taken by sickness, every one who proved a wreck and wrecked his family, did it from rum and no other cause."

"On Sunday I was visiting the police cells in an English town. I was taken into a cell to see a young woman who was there for the ninety-fifth time for drunkenness. She was under thirty years of age, and told me she had only been let out of D— jail the day before. She had walked the sixteen miles to S—, where she came across her 'old pals,' who 'treated' her, and she added, as she layed to and fro on her stool in a melancholy, hopeless manner, 'I got more drunk than ever, and all I wish is that I dared throw myself into the river and make an end of it all, for life is just wretched.' The following evening I met the mayor at a

social function. He spoke to me of my visit to the cells and to the workhouse, and said, referring to the above case, 'Poor little woman! We had her before us today at the Bench, and we sent her back to jail for another month. It will do her no good, but it seemed the best thing we could do.'

That woman was suffering, as all inebriates are, from alcoholic disease. Why are we content to deal scientifically with all other diseases and leave alone drunkenness, by far the most terrible and prevalent disease in our country?

We sometimes hear good people say, 'I take a little; it does me no harm.' Do we find Christ went about doing no harm? No, our great Pattern went about doing good. And how much of his time was spent in simply doing little kindnesses! Let us give up a narrow life which is content to do no harm for the fuller, richer life of brotherliness and sisterliness, remembering we are all children of the one great Father. Then we are told 'alcohol is a creature of God.' So are laudanum and chloroform, but we do not make beverages of them!"—*Agnis E. Slack.*

Rev. Chas. Inglis, of London, is speaking in Willard Hall with great power. He told with great force of the traveler at night knocking at the toll gate; a voice in the distance said, "I'm coming." He knocked again and again, each time hearing that voice, "I'm coming." At last the old toll gate-keeper came and he was asked with loud voice, "What do you mean by saying 'I'm coming' and yet you delay so long?" The old man replied, "I have been gatekeeper for many years and I have gotten so that now in my sleep when I hear a rap I say 'I'm coming,' but sleep right on." Ah, friends! Is not that the way with many of us? The Lord knocks at the door of our hearts and we say, "Coming, Lord," but we lie in our lethargy. "Awake, thou that sleepest, arise from thy slumber; the Lord call-eth and hath need of thee."—*Union Signal.*

Married.

Bolls—Bolls.—Mr. E. L. Bolls and Miss Minnie Bolls were united in marriage Jan. 12, 1899, by the writer, at the home of the bridegroom, Jefferson county, Miss. Many are the good wishes extended and blessings invoked by all who know them, for a prosperous voyage over life's sea.

JNO. THOMPSON.

God is our refuge and strength.

An Old Church Revived.

Pleasant Grove Church, situated four miles south-west of Williams-ville, in "ante-bellum" days was a prosperous and well-to-do church; supported by a number of good and substantial farmers. A dozen or more carriages could be seen at each service. But the war brought on reverses, and Pleasant Grove came in for a double share of these reverses. Well, the fact is it declined until it could not support a pastor at fifty dollars per annum; was without a pastor for a long while. The good people of Pleasant Grove and vicinity saw a neighborhood without a church was not what it should be, so they called a meeting, and asked Brother E. D. Solomon to preach for them, which he did faithfully and successfully until he felt it his duty to look after the soldier boys, having been appointed chaplain of the second Mississippi Regiment.

Under his leadership new and younger men were elected to fill the different offices, the older members having died, and moved off; recovered and repaired house, bought new organ. Brother S. went to war, sent one of his old class-mates, Brother Simmons, of Vicksburg, to take his charge. Brother Simmons preached for us several times, and failed to come back, as his home was so far away, one country church would not pay his expenses. So this left us without a pastor entirely. Brother R. W. Merrell held a meeting for us last summer. Much good was done, several additions to church. At close of this meeting a committee of three was appointed, (Brethren J. E. Shaw, E. L. James, and myself), to get three churches to consolidate with Pleasant Grove to locate a preacher in our midst. We succeeded in getting Graysport in with us. Graysport appointed a committee of two, Brethren Trussell and Mays, so by a united effort, we succeeded in calling Brother C. A. Loveless, of Indian Territory, back to his "native heath." Brother L. is a fine man, and I think will do a good work here. Shiloh has since called Brother Loveless to shepherd their flock, thus giving us three churches. We hope to soon secure the fourth. We pay Brother L. \$125 salary. So you see Pleasant Grove has increased preacher's salary from \$50 to \$125. If we all work together, we can do much good. "In unity there is strength." We are indeed thankful for God's goodness towards us, and sincerely hope and pray that it will be no distant day when we will have forty acres of

land for a pastor's home. Shiloh, Graysport, and Pleasant Grove are alright. I think it is so nice for country churches to put their shoulder to the wheel, to unite their efforts. Some say the plan of four churches to agree and call a pastor is too much like Methodist, but it is, I am that much Methodist. "United we stand, divided we fall." Pray for us, that much good may be done in this section of the country.

With best wishes for our new paper, "THE BAPTIST",

I am sincerely,

R. E. PERRY.

Persistence.

AURIS, MISS., Jan. 10, 1899.

Dear Brother Searcy:

Have been reading your much valued paper which you have kindly sent to us. We myself and husband are deeply interested in all we read in it. The sermons are food for our souls, and all the letters from correspondents; also, the news from the heathen lands interests us deeply.

If it will not weary you too much and you have patience to read, I would like to give you a short history of our little church, which we, being the first Baptists settling here, have, with the help of the Infinite One, who sees and hears the cries of the weak.

It was twenty years ago, or more, when we came here. In this and the surrounding community, Methodism was all we heard preached. Two or three churches seemed to be flourishing and zealous for the cause; yet it was only during the revival season. As the winter season set in the frolicing and dancing season carried all out like a whirlwind—they were Christians in summer and danced in winter.

Besides, all were demoralized. Well, we were very poor; dropping on halves. Our children were small, no schools near us, and no church near us to put our letters in.

We first labored until we got a little log cabin built to establish a school, and in this we sometimes had a visiting brother to give the neighborhood a Baptist sermon, and a few times we had protracted meetings, which seemed to do no good. Brother Joe Baskin helped us once. He said he hoped there was no harm done. Yet the good could not be seen. Also, our good old Brother Partwood, now deceased, and dear old Brother Fuls all tried to revive an interest in the cause, still we could not get members sufficient to build a church.

The Methodists did for a while establish a foothold in our little cabin, but finally they died a natural death. Our children grew up and married. Our only boy grew to manhood and died; he was a noble boy. We managed to join a Baptist church eight miles from us where all our children became members, but so far we could not enjoy our meetings.

Well, finally we, with the help of Brother Gady established a church at North Union with 6 or 7 members. It was too far out of our range and we still struggled to have it nearer us. After Brother Gady quit serving, our beloved and lamented Brother John Thompson labored with us and we moved from North Union to our school house again, when Brother Wm. Wallace began to serve us. He is a noble man with a strong will. Under every difficulty he is serving us. While it is only a small pittance he receives he has everything to pull against. The Holiness tried to tear us up. They held on two years but have died a natural death. Still we are a little band struggling against principalities and powers. We have 10 members. We have no money to pay a big preacher, but we need one to come along once and a while to stir up and shake the powers of darkness. There is so much prejudice against the Baptists. They are looked upon as poor and ignorant. If they could only have their eyes opened. Yet God can do everything and I believe he is working for us.

Now thanking you for your kindness, I close.

Yours in Christ,

MRS. M. J. HAYNES.

From Shuqualak.

I have just returned from New Salem, where I filled my first appointment as pastor. I was honored on Sunday with a good congregation, and excellent attention. This church has kept up Saturday night prayer meetings regularly since its organization in 1880. I was delighted last Saturday night to see so many in attendance at prayer meeting, who came despite the muddy roads.

In the last few years the church has had some serious internal troubles, but a spirit of unity and harmony now seems to prevail, and augurs well for the future.

I go to Border Springs next Sunday, where I have also been called as pastor, and may accept.

The church at Columbus is now enjoying a series of night services, in studying the Scriptures, conducted by the pastor, Bro. E. P.

Jones. This church has made rapid progress in Missions during the last two years under the efficient administration of Bro. Jones. H. M. LANE
Shuqualak, Miss., Jan. 17, 1899.

Dr. Sproles at Vicksburg.

Dear Baptist:

The saints at Jackson will be glad to know what a good beginning Dr. Sproles is having in his ministry here. It cannot fail to be of interest to all his friends elsewhere too. He was no stranger to many of us here, and all denominations joined in giving him Christian greeting. The services on New Year's evening was a greeting and welcoming meeting, at which short addresses were made by members of the Presbyterian church, the Methodist church, Calvary Baptist, and our own church, to all which Dr. Sproles feelingly replied.

He has taken hold of the work here, we believe under guidance of the Holy Spirit, and we all are hopeful of great results for God's cause. Vicksburg is said to be a hard field, but is there anything too hard for our God? And human nature is no more depraved nor better here than elsewhere. His Spirit must quicken elsewhere even as here. May He dwell richly in His people here and elsewhere.

We have had eight accessions to our church since our pastor, Dr. Sproles, has been with us; all by letter. Others have written for letters so as to join. May God give us a great revival of religion in His people here, and a great awakening and turning of others to Him, to the glory of His name, is the prayer of the First Baptist Church. A MEMBER.

DOCTOR ARROYO, Jan. 13, '99.

Dear Dr. Searcy:

I have been holding meetings here every night this week. Congregations and interest good and growing. The outlook here was never more hopeful. The little school opened well here this week. We ordained Reinaldo Martinez to the gospel ministry night before last. The brethren are united in spirit and all of them male and female, seem to "have a mind to work." They love their young pastor who was born and reared here in Doctor Arroyo. He is one of their own kindred and no man in this city has a better "reputation among them without."

I am so hungry to get hold of your new paper. I never have seen a copy of it.

J. G. CHASTAIN.

Dear Bro. Searcy:

Will you please say in THE BAPTIST that Bro. Polk, who is now at Clinton completing his education, is one of our very best young men. I have helped him when he was pastor in Marion county and he has preached for me at Hattiesburg. He has a good mind, is deeply pious and thoroughly consecrated to the ministry. Any of our churches in reach of him will do well to secure his services. Yours truly,

L. E. HALL.

Hattiesburg, Miss., Jan. 15, '99.

Are You Wondering

Where is the best place to buy books?
We can show you if you will
send us your order.

Heathen Lost without the Gospel 50 each 50c doz
Mercedes, story of Mexico, Miss Hale 1 25
The Little Baptist, 200 pages, 1 25
Grace Truman, Mrs. Ford 1 25
Mission Envelopes, printed per 1000 1 00
Church Manual, Rev. J. M. Pendleton 40
Three Reasons, Rev. J. M. Pendleton 60
Graves—Deitzler's Debate on the Church 25
The Faith of Baptists, Rev. T. T. Eaton & Co., 25 pp 15
Sanctification as Taught in the Bible, Dr. Eaton 5
Church Roll and Record—best on market 1 75
Church Letters, per doz 20
Spurgeon's Catechisms, 5c each, 50c doz.
Philadelphia Confession of Faith, 10
In the Land of the Sunrise, R. N. Barrett 1 00
Manley's Choice Music 35c; by mail 40
Manley's Choice, Words, 10c; by mail 12
Good Teacher's Bible 1 50
Sunday School supplies, Song Books, Theological and Standard Bks.
Send all your orders to us.

BAPTIST BOOK CONCERN,

(INCORPORATED)

LOUISVILLE, KY.

BOYS YOU ARE WANTED AT Mississippi College.

May the President have a word with you? For 13 years I have had a most delightful work with the girls at Blue Mountain. That is a lovely spot, and my work there was an ever-growing pleasure; but I have given over that inspiring position to my capable and worthy brother, Prof. R. G. Lowrey, and I am to devote myself to the boys and men. I shall have a strong and noble faculty, and we shall be pleased to give you first class college training. We shall try to shield you from all that would weaken you, and throw around you such influences and give you such help as will constantly strengthen you. We want you to be MEN: strong and manly men; and we shall do all we can to assist you in bringing yourself to that glad condition. Come with us and we will do you good.

Expensive? Why, not! It is cheap, if you wish to make it so. One boy who lives 225 miles away, told me that last session he paid board, matriculation, incidentals, books, traveling expenses, everything for \$130! Some go cheaper than that. You can spend more, but you need not.

Opened November 9th. Come if possible. Clinton, Miss., is the place.
Yours for success,
W. T. LOWREY, President.

Amos Owen Cherry Trees.

The finest cherries, and largest cherry trees in the known world grow on the famous Cherry Mountain, near Ellenboro, N. C.

For the past few years trees from this famous orchard have been transplanted in the surrounding country and have proved a surprise to the people by their rapid growth, enormous size and delicious fruit. The trees grow very tall and spread out long heavy limbs and are filled with large black heart-shaped cherries. As many as five bushels have been gathered from one tree. The fruit is very fine in flavor and suitable for canning, pies, drying, etc., and ripening as they do in May and June they come in when other fruit is scarce and sell readily at ten cents per quart. Besides their great value as fruit trees they make the finest shade trees. Mr. Jno. T. Patrick, Chief Industrial agent of the Seaboard Air Line, after examining them and seeing their great value as fruit and shade trees, says: "These trees are rapid growers, they make a good shade and yield an abundant crop of large black cherries that find a ready market. One thousand trees will in five years from planting yield a revenue to the town that puts them out sufficient to pay town taxes, keep up the streets and work the country roads leading into the town."

"It would be a big advertisement that will be worth thousands of dollars to be able to say 'our town has fruit-bearing trees enough on its sidewalks and public parks to pay the expenses of the town and build good country roads,' and will give you a world-wide reputation for thrift, enterprise and good judgment."

Mr. Patrick did not only talk, but acted on his judgment and we furnished to him and his agents over six thousand trees during '97-'98 season. The trees can be set at any time from October 20th to March 20th and it is a very rare thing for one to die. So rare that we will gladly send another in place of any that die the first season, that has been carefully set out. We carefully pack all trees so as to arrive in good condition. We can furnish them either by mail or express one to three years old. Small trees grow off better and will make a large tree as quick as a ten foot one, but we will furnish them any size up to ten feet high. We prepay all trees when cash accompanies the order. So it does not make any difference where you live they will be delivered at the following prices:

ONE TREE BY MAIL, 25 CENTS.
6 TREES " " \$1 00
12 " " " 1 75
20 " " " 2 50
50 " " " 5 00
100 " " " 8 00

One tree FREE with each order if you mention THE BAPTIST.
Send money by registered mail, P. O., or express money order or check, making the payable to FRANK BRIGHT, Secretary, and address:

Cherry Mountain Supply Co.,
ELLENBORO, N. C.

References.—Rutherfordton Bank, Rutherfordton, N. C.; Southern Express Co., Ellenboro, N. C.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its ages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address, F. J. CHENEY & Co.,
Sold by Druggists, 75c. Toledo, O.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., ELLENBORO, N. C.

WOMAN'S WORK.

CONDUCTED BY MRS. M. F. SEARCY,
JACKSON, MISS.

Address.

To the Baptist Ladies of Mississippi:

DEAR SISTERS:—As we enter upon the duties assigned us as the Central Committee of the Baptist's Woman's work in our State, we take this opportunity to say something which we have in our hearts. We are deeply conscious of our inefficiency for the work committed to us, and we earnestly ask your prayers, your sympathies, your kind and prompt co-operation with us in the work, which we trust the Lord has called us and you.

With fear we enter upon our duties and assume the responsibilities, believing that He who watches the sparrow fall and clothes the lilies with their beauty will sustain us amid our weakness and crown our efforts with success. We have faith in the Master, whom we serve and the sisterhood with whom we work. We see the field white unto the harvest and enter to reap from the golden grain and gather sheaves for the garner of God.

Ours is to enlist an army of workers from the more than fifty thousand women in our Baptist churches of Mississippi. Those who have preceded us in this work have wrought well. Mrs. Hillman, Mrs. Sproule, Mrs. Pass, Mrs. Aven, and other laborers with them have set us a noble example of self-sacrifice and devotion. We take up the work they have done so well, and in simple faith we trust we may be able to carry it on toward the consummation of that high ideal which they aspired to realize. We sincerely crave to have the efficient and hearty co-operation of all who labored with them throughout the State. We know we shall have this. They are our sisters, servants of our common Lord, ready for the Master's work.

But we should be unworthy successors of the noble women who have been charged with this work in the past if we did not use every possible endeavor to continue to enlarge the work until there shall be formed a band of earnest workers in every Baptist church in our beloved State. We shall endeavor to have organized a Woman's Society in every church, from which shall go out influences and agencies, potent in multiplying the triumphs of the cross and in the salvation of many who are now in the darkness of sin and death.

We earnestly beg the sisters in the churches which have no socie-

ties, to organize themselves for the work. If any desire such literature as may be helpful to them in organizing, or in stimulating them for the work, write our Secretary, Mrs. W. A. Woods, and she will provide them whatever they desire.

We pray the Great Head of the church to grant us the wisdom and spirit and spiritual power which we must all possess or our efforts will fail and our highest ambitions wither like the tender plant before the chilling blasts of winter night. We pray for you and earnestly ask your prayers in our behalf. We are near enough to each other to touch hearts and hands by the way of the throne of Grace. Let us often meet at the throne.

Respectfully,

Mrs. J. W. BOZEMAN, Pres.,

Mrs. W. A. Woods, Sec'y,

Meridian, Miss.

Woman's Central Committee.

Call to Co-operation.

AN ADDRESS TO THE VICE PRESIDENTS
OF THE BAPTIST ASSOCIATIONS OF
MISSISSIPPI.

In entering upon the office of the Secretary of the Woman's Central Committee of The Baptist State Convention, I desire at once to put myself in correspondence with the Vice Presidents of every association in the State. I do not know of a better way to do this than to address you through the columns of THE BAPTIST. I earnestly request each of you to write me at once, giving me your name in full, together with your Post Office address, that I may open correspondence with you without delay. In case any association in the State has no Vice President, I would be greatly obliged to the Moderator, or any Pastor in such association to write me of any Ladies Societies in the churches within the bounds of his Association, and the names of the President of such society.

Thanking you in advance for your kind and prompt response to this request, I am,

Yours in Christian Work,

Mrs. W. R. Woods.

Meridian, Mississippi.

OCEAN SPRINGS, MISS.,

Jan. 13, 1899.

Mrs. M. F. Searcy:

DEAR SISTER:—As Vice President of Gulf Coast Association I feel it my duty to write to you, although "I have no tidings ready." The quarantine for two years past has marred all of our plans, and the Lord's work in our Association has suffered severely. Moss Point, Soranton, Handsboro, and Ocean Springs W. M. Societies still exist,

but are doing but little work.

I cannot say anything about Biloxi just now, as they have failed to report to me for some time. I will endeavor to get definite news in regard to our W. M. and Sunbeam Societies. Our W. M. S. (Willing Workers) is poorly attended, but a few of us meet Tuesday afternoon after each fourth Sunday of the month, and have a pleasant season of prayer and conversation, relative to the Blessed Master's work.

Miss Mae Davis has charge of the Sunbeams, and is also Secretary of our W. M. S., your humble servant being the President. That we have no pastor is a matter of deep regret to us. Our Sunday-School is well attended, and accomplishing good work.

"THE BAPTIST" pleases us well, and we rejoice that you preside in the Woman's Department. The blessing of the Lord rest upon you always. With Christian love,

Yours truly,

MRS. SUE W. PRICE.

Our retiring secretary, Mrs. Aven, presents her final report which makes a good showing for those who have co-operated with the Central Committee. If each Society in the State had contributed, her report might have been much better. We are sure that Mrs. Aven will not lose interest in the work and that she will make our "department" sparkle with her good letters from time to time.

We are delighted that our new Central Committee starts out on their work so promptly. It seems like they mean business. We heartily commend these sisters to the different Societies of the State. Please read their address in this week's paper.

You will see Mrs. Woods' address to the Vice-Presidents of the Associations. Sisters, please encourage our new Secretary by promptly writing her many encouraging letters and heartily co-operating with her in her work for the advancement of our Lord's cause.

We also have a good letter from sister Price. We are pleased to have so many sisters write for our Department.

Report of Woman's Work.

FIRST AND SECOND QUARTERS FROM
JULY 1, 1898, TO JAN. 1, 1899.

FOREIGN MISSIONS—Liberty W. M. S., Yalobusha Association, \$3.75; Mrs. Strain, Calhoun Association, 25c; Pontotoc W. M. S., Aberdeen Association, 12.00;

Handsboro W. M. S., Gulf Coast Association, 9.31; Perkinston W. M. S., Lebanon Association, 1.75; Hattiesburg W. M. S., Lebanon Association, 2.50; Gillsburg W. M. S., Mississippi Association, 5.00; Columbus Armstrong W. M. S., Columbus Association, 10.00; West Point W. M. S., Columbus Association, 2.80; Hazlehurst W. M. S., Copiah Association, 11.25.

CHRISTMAS OFFERING FOR CHINA

Hazlehurst W. M. S., Copiah Association, \$8.65; Spring Hill W. M. S., Copiah Association, 2.85; Mrs. Albert Fortinberry, Copiah Association, 65c; Winona W. M. S., Yazoo Association, 5.10; Clinton W. M. S., Central Association, 6.90; Mrs. J. B. Searcy, Central Association, 1.00; Raymond W. M. S., Central Association, 11.00; Tupelo W. M. S., West Judson Association, 4.06; Fannin W. M. S., Rankin county Association, 2.00; Samaria W. M. S., Kosciusko Association, 1.75; Brookhaven W. M. S., Fair River Association, 2.60; Poplarville W. M. S., Lebanon Association, 4.15; Perkinston W. M. S., Lebanon Association, 1.65; Ocean Springs Gulf Coast Association, 1.41; Pontotoc W. M. S., Aberdeen Association, 3.11; Crystal Springs W. M. S., Copiah Association, 6.00; New Albany W. M. S., Chickasaw Association, 5.00.

STATE MISSIONS—Liberty W. M. S., Yalobusha Association, \$2.00; Pontotoc W. M. S., Aberdeen Association, 5.00; Handsboro W. M. S., Gulf Coast Association, 8.65; Perkinston W. M. S., Lebanon Association, 1.75; Hattiesburg W. M. S., Lebanon Association, 75c; Gillsburg W. M. S., Mississippi Association, 5.00; Antioch W. M. S., Central Association, 10.00; Carrollton W. M. S., Yazoo Association, 5.00.

ORPHANAGE—Hazlehurst W. M. S., Copiah Association, \$14.45; Spring Hill W. M. S., Copiah Association, 3.45; Clinton W. M. S., Central Association, 13.00; Tupelo W. M. S., West Judson Association, 13.00; Sherman W. M. S., West Judson Association, 15.00; Fannin W. M. S., Rankin County Association, 8.00; Crawford W. M. S., Columbus Association, 6.50; Starkville W. M. S., Columbus Association, 27.45; Samaria W. M. S., Kosciusko Association, 2.00; Gillsburg W. M. S., Mississippi Association, 7.00; Brookhaven W. M. S., Fair River Association, 25.18; Hattiesburg W. M. S., Lebanon Association, 2.25; Handsboro W. M. S., Gulf Coast Association, 5.00; Pontotoc W. M. S., Aberdeen Association, 6.00; Grenada First Church W. M. S., Yalobusha Association, 28.00; Hardy W. M. S., Yalobusha

Association, 11.75; Liberty W. M. S., Yalobusha Association, 2.00.

HOME MISSIONS—Liberty W. M. S., Yalobusha Association, 4.95; Hardy W. M. S., Yalobusha Association, 12.00; Grenada First Church W. M. S., Yalobusha Association, 14.00; Scobey W. M. S., Yalobusha Association, 5.00; Carrollton W. M. S., Yazoo Association, 43.00; Winona W. M. S., Yazoo Association, 33.50; Ocean Springs W. M. S., Gulf Coast Association, 2.55; Handsboro W. M. S., Gulf Coast Association, 2.80; Shady Grove W. M. S., Lebanon Association, 2.00; Ellisville W. M. S., Lebanon Association, 13.20; Hattiesburg W. M. S., Lebanon Association, 5.25; Yockamohany W. M. S., Kosciusko Association, 1.50; Kosciusko W. M. S., Kosciusko Association, 76.00; Samaria W. M. S., Kosciusko Association, .75c; Long Creek W. M. S., Kosciusko Association, 5.00; Starkville W. M. S., Columbus Association, 35.00; Mt. Zion W. M. S., Columbus Association, 2.00; Columbus Armstrong, Columbus Association, 121.00; Edwards W. M. S., Central Association, 8.65; Raymond W. M. S., Central Association, 20.95; Clinton W. M. S., Central Association, 48.85; West Jackson W. M. S., Central Association, 1.00; Spring Hill W. M. S., Copiah Association, 5.00; Mrs. Albert Fortinberry, Copiah Association, 2.00; Clinton W. M. S., Central Association, 2.45; Hazlehurst W. M. S., Copiah Association, 12.65; Spring Hill W. M. S., Copiah Association, 4.00; Tupelo W. M. S., West Judson Association, 97.95; Fannin W. M. S., Rankin County Association, 8.55; Crawford W. M. S., Columbus Association, 4.00; Samaria W. M. S., Kosciusko Association, 9.00; Kosciusko W. M. S., Kosciusko Association, 21.05; Judson W. M. S., Mississippi Association, 6.00; Gloster First Church W. M. S., Mississippi Association, 18.95; Gillsburg W. M. S., Mississippi Association, 19.40; Silver Spring W. M. S., Bogue Chitto Association, 4.00; Brookhaven W. M. S., Fair River Association, 134.00; Hattiesburg W. M. S., Lebanon Association, .95c; Perkinston W. M. S., Lebanon Association, .75c; Handsboro W. M. S., Gulf Coast Association, .50c; Ocean Springs W. M. S., Gulf Coast Association, .25c; Pontotoc W. M. S., Aberdeen Association, 4.00; Carrollton W. M. S., Yazoo Association, 8.15; Scobey W. M. S., Yalobusha Association, 10.00; Grenada First Church W. M. S., Yalobusha Association, 26.00; Hardy W. M. S., Yalobusha Association, 1.20; Liberty W. M. S., Yalobusha Association, 12.25;

Hopewell W. M. S., Copiah Association, 4.00; Hazlehurst W. M. S., Copiah Association, 39.45; Damascus W. M. S., Copiah Association, 6.00; County Line W. M. S., Copiah Association, 8.00; Crystal Springs W. M. S., Copiah Association, 23.70; Wesson W. M. S., Copiah Association, 12.20; Oxford W. M. S., Oxford Association, 45.24; Water Valley W. M. S., Oxford Association, 2.45; Cherry Creek W. M. S., Chickasaw Association, 19.10.

MINISTERIAL EDUCATION

Clinton W. M. S., Central Association, \$9.20; Mt. Zion W. M. S., Columbus Association, 2.00; Long Creek W. M. S., Kosciusko Association, 20.00; Silver Springs W. M. S., Bogue Chitto Association, 2.00; Ellisville W. M. S., Lebanon Association, 7.00; Handsboro W. M. S., Gulf Coast Association, 2.30; Grenada W. M. S., 1st church, Yalobusha Association, 7.10.

SUSTENTATION—Ocean Springs W. M. S., Gulf Coast Association, \$2.25; Handsboro W. M. S., Gulf Coast Association, 3.25; Shady Grove W. M. S., Lebanon Association, 5.05; Ellisville W. M. S., Lebanon Association, 12.00; Judson W. M. S., Mississippi Association, 2.00; Mt. Zion W. M. S., Columbus Association, 1.00.

MISSISSIPPI COLLEGE

Brookhaven, Fair River Association, \$5.00; Gillsburg, Mississippi Association, 2.50; Gloster, 1st church, Mississippi Association, 5.00; Kosciusko, Kosciusko Association, 5.10; Long Creek, Kosciusko Association, 5.00; Fannin, Rankin county Association, 2.50.

Total \$1,470.76.

The above report includes two quarters, from July 1, 1898, to January 1, 1899. It also closes my work as Secretary of the Central Committee. I wish to express my grateful appreciation of the help and sympathy I have had in the work, and pray God's richest blessing upon every Woman's Missionary Society in the State.

In giving the work into the hands of our newly elected Secretary, Mrs. W. R. Woods, of Meridian, I bespeak for her your most hearty co-operation and the kind and sympathetic interest you have given me.

Mrs. A. J. Aven.

Clinton, Miss., Jan. 20, 1899.

Kinds Words.

Dear Bro. Searcy:

Quite a number have written you expressing their appreciation of THE BAPTIST, but very many more have learned to love the new paper equally as well, who as yet, have not spoken. I waited to see how you would hold out, and how you would behave before I sent in my verdict of the new enterprise.

Well, you pleased me muchly from the start, and I think it just gets better all the time. I like the Old Landmark ring about it, and you can depend upon it that Dr. J. M. Pendleton never changed his mind on that question, as some of the liberals would make it appear, unless his mind became unbalanced before his death. You know we have a man up in Louisville, Kentucky, who makes wonderful discoveries, and this must be one of his newest ones.

As to the name of the paper, of course I like it, for "THE BAPTIST" was the name of the first religious paper I ever read, and J. R. Graves, one of the grandest men God ever gave us, was in the zenith of his glory, both as editor and preacher. A year after I commenced to read his paper, I had the pleasure of meeting him at the Arkansas Baptist Convention, at Arkadelphia.

There I first met the editor of the present BAPTIST, when I was but a boy, and J. B. Searcy rather a young man. The Baptists of Arkansas and Mississippi, and I believe Louisiana also, made THE BAPTIST their organ, and we had a paper right in those days. The grand old editor, and many of the noble brethren who stood by him, have gone to glory, but, thank God, there are some of them left, and many younger men who were influenced by their writings.

Now if you just make the new BAPTIST come any ways near as good as was the old BAPTIST when I first knew it, then you will have great reason to rejoice, and you will see the banner of truth triumphantly waving over the hills and valleys of Mississippi. You have made a good start, now just move on.

By the way, I have a peculiar love for Mississippi Baptists. While a student at Clinton I learned to love many of them, and some fifteen years after I entered that College I moved to the State, and made it my home for seven or eight years. And now that Searcy and Venable and other old Arkansas friends are there, what am I to do but pull up and go back? It is just awful wet and damp over in the "swamps," and it keeps on

raining, and I am afraid my throat will trouble me again. And then, Mrs. J. has a great inclination to go back, even if she was raised in Louisiana. Look out, we may come some of these days.

Your number eight has just reached me, and how delighted to see so many names of brethren I love. I was so much touched by the visit of Brethren Vanlandingham and Noffsinger, to dear Brethren Sellers and Freeman. May the Lord bless these dear old servants, and brighten their useful lives yet more! And then, I was glad to read the letter from the out-gone editor to the income editor. Then again, to read from the pens of Stone and Anding, and Venable and Pace, and others.

The fact is Mississippi has some furious quilldrivers when the spirit moves them, and I hope they will do much of it for you this year.

Well, as I have written a good deal and said but little, I will close my letter; wishing you and THE BAPTIST, and all Mississippi Baptists, and all other true Baptists, the happiest of all years.

Yours fraternally,

J. D. JAMESON.

Bastrop, La., Jan. 17th '99.

A Wonderful Conversion.

God's converting power is still being manifested. One of our best known preachers, last Sunday, brought the gospel home to a trusting heart. Monday he received this note. "Perhaps I should not write this to you, but I am so happy today that I cannot help doing so. I have experienced a change of heart, and I want to tell you about it. I thank God for sending you to us. I feel sure you are going to do great good in— I am sure I never had any Christian experience until yesterday, and I can't tell you how happy I feel today. I went home last night and held family prayer. It was a trial for me to attempt it. Two of my children are about grown, and this was a new experience to them. I did not feel like I could pray before them, but after I began, the Spirit of God seemed to settle in our little home, and I arose a happier man than ever before. A great weight seemed to have lifted off me. I see God's blessings now that were obscured before, and am at work today with a lighter and a happier heart than I have ever known."

Two others have been converted since the opening of the New Year, under the preaching of this man of God.

How refreshing such tidings!

Strawberry Plants 100,000
For sale at
\$1.50 per
thousand, f. o. b. Winona, Miss. Parties
wishing to set berry plants will do well to
write me for them.

J. H. ALLEN

For Overworked girls and Feeble women
Simmons Squaw Vine Wine or Tablets are
nature's greatest boon.

HOME READING.

The World is We Make It.

This world is as we make it,
I often hear them say;
If we are sad and tearful,
The world will seem that way;
And if we seek the dark side,
Where every thing goes wrong,
And see mole hills as mountains,
Our lives will seem too long.
But if we seek the sunshine,
Sweet joys to others give,
And gaily climb life's mountains,
As though we were glad to live;
To overcome disaster,
And sunshine round us shower,
To make our day friends happy,
Then joy will be our dower.
The world is but a mirror,
Reflecting each one's mind;
If we look at it crossly,
To us 'twill look black kind;
But if we smile at it,
It will be joyous too;
No matter how we see it,
'Twill give us our own view.
So when the world seems dreary,
And life seems bitter too,
Just ask your disposition
If it can better do;
And if it turns to sunshine,
The world will look so bright,
That you will be forgetting
How dark has been the night.

The Minister's Wife's Story.

"We had been making calls all afternoon," our pastor's wife began, in answer to our plea for a story. "I was beginning to think wistfully of the parsonage and was attempting to persuade Mr. Laurence that we had called enough for one afternoon. He was almost yielding to my preference when old Steadfast, in a fit of absent-mindedness so characteristic of parsonage horses, walked up to the hitching post and stopped. 'There,' Mr. Laurence said quickly, 'Steadfast knows we should stop at Grandma Moore's. Just this one call!'"

"I consented reluctantly,—marrying a preacher does not make saints out of ordinary mortals. All the way up the walk, bordered with old fashioned pines, I was wondering how I could get supper quickly, if we ever went home, and I could possibly get Mr. Laurence's coat mended before time for prayer meeting. He would not have torn the coat at all if he had not stopped at the gate to fix a broken hinge. Of course it was a three-cornered tear, and I never did like to mend! We were at the door though and in answer to a trembling 'come in,' Mr. Laurence opened the door and we walked into the little sitting room. There in a low rocking chair sat Grandma

Moore. She was very feeble and her hair whiter than it ever seemed to me. I noticed that around her bent shoulders was the sleeve of an old worn coat which she held grasped in her arms. She looked into our faces and began as if to explain. 'I've just been looking into Henry's trunk. It was ten years ago today they laid him by the church near where we used to live. I found this old coat of his and I've been a-sittin' here with the sleeve around me thinkin' how he used to always hold me in his arms and kiss me when I mended it for him. Its a long time now, though, but maybe I can go, too, pretty soon.'

Here the voice of our minister's wife began to quiver. She drew the white hat over her brown curls and said quietly: 'I thought I could tell it all, girls, but some way it chokes me. O, I must go anyway, here is Mr. Laurence.'

She turned to meet him and as they went together past the veranda where we were sitting, I noticed on the side of his coat a three-cornered tear all neatly mended.—*Central Christian Advocate.*

Broken.

There was a beautiful meadow that lay by the river. For years it had slept green and smooth under the summer sky. But one fall its owner came with horses and plow and furrowed it from end to end, and left it for the rain to beat, and the ice to pierce and honeycomb with its crystals. And all winter long the meadow lay under the snow complaining. "Broken!" it cried. "Alas! the cruel master has broken me, and I shall never be what I was before." In the spring the owner came again with a sharp-toothed harrow and drove his team to and fro over the meadow crushing the clods. Then the meadow cried even more bitterly: "Broken! How the cruel master has broken me and destroyed all my beauty and my glory!"

But when the harvest time came the meadow knew why it had been broken, and with penitence and rejoicing acknowledged the master's wiser will.

In due time also the grain was taken to the mill; and the miller poured it into the hopper, and it ran down between the two great revolving stones, the upper and the nether, and was crushed by their relentless grinding. Then the grain also cried out and said: Alas! I am broken. My beautiful, shapely, golden grains are destroyed,

and there is nothing left but a useless powder." But when the powder had been made into sweet, snowy loaves of bread, and was set upon the board to nourish the life of the sons of God, the grain understood why it had been broken, and was glad.

A human soul, whose existence heretofore had been all sunshine and joy and exemption from pain and trouble, was visited by God's angel of affliction. Its dear ones were taken from it; it was distressed by physical pain and worn by care and anxiety. Then the soul too, at first cried: "Broken! The joy and beauty of my life are taken from me. I can never again be what I was in the days of my blessings." But after affliction had yielded its precious fruits; after that selfishly happy heart had been roused to love and sympathy and tenderness for all who suffer and are heavy laden; after that self-centered life had learned the blessedness of spending itself for humanity, then the soul also understood why it had been broken, and offered its sacrifice of love and gratitude to God.

It was the same with them all, the soil of the meadow, the fruit of the field, the soul of the man. All had been broken, not in anger, not in purposeless tyranny, not to punish and abuse, but because the master of the field and the Master of Life desired the better part for their own; desired that the field should bear grain instead of wild grass and flowers; desired that the grain should make bread instead of lying in the storehouse idle in its golden beauty; desired that the soul should become Christ-like, helpful, charitable, catholic and tender and saving in its love and sympathy instead of merely happy and self-ministering.

Such is the true mission of the suffering and the sorrow of life. O that we could understand it as God understands it, and welcome it in the spirit wherewith it is sent! Blessed are they who are not offended because of affliction. Happy are they whose faith falters not when the Great Husbandman plows them and sows them and fits them for the true mission of life, the bearing of immortal fruit.—*Young People.*

Married.

Jan. 18th, '99, at the residence of the bride's father, near Tarrance, Mr. Jesse L. McCracken, and Miss Virginia Laycock, Rev. M. V. Noffsinger, officiating.

Tarrance, Miss., Jan. 18th, '99.

Strive to be just and honest.

Obituaries.

Mrs. Rebecca Coleman.

Died, near Yazoo City, Mississippi, at the home of her grand son, Mr. John Coleman, Mrs. Rebecca Coleman, aged eighty four years, two months and twenty two days.

She was born September 10th, 1815; died December 1st, 1898. She was the mother of nine children, but only two survive her, one son and one daughter. She leaves in her surrounding neighborhood, twenty grand-children, thirty three great grand-children, and one great great grand-child. She united with the Baptist church in 1870, and was a member of Center Ridge church at the time of her death. She attended her house of worship faithfully. For two months and a half she suffered untold agony from a fall she received on the 17th day of September, but she bore her suffering with patience, and was ready to go when the summons came.

Dear Mother, while we mourn your absence, we would not call you back. We know that you suffered, for we stood around your bed day and night for two months and a half and saw your suffering. We miss you, Mother, but in the sweet by-and-by we shall meet. You are at rest, while we are left in this world of trouble. You have passed over, and are waiting and watching for us. Rest on, for you needed rest. Farewell, till we meet.

DAUGHTER.

Mrs. J. W. Peck.

On the morning of the 14th, Sister Peck, wife of our senior deacon, J. W. Peck, was called to her reward. She had long been a Christian and a faithful member of the Baptist church. Hers was the kind of life of which the world hears little, but which counts for much. She was a quiet, unassuming, Christian woman. God's great forces are nearly always silent forces. The sunshine makes no noise; yet who can measure its power? No one ever hears the dew fall; yet who can value its blessings?

At the bottom of all Sister Peck was and did, was her faith in God. She was a child of God "by faith in Christ Jesus." She never said much about her faith. It was not necessary that she should. You knew it by the very quietness and charm of her presence. Perhaps her faith was the deeper, and the more abiding, and fruitful because of its very reserve. Her faith in Christ supported her through life, and made her able to say as the end drew near, "It is all right, I am not afraid to go, I am not by myself." She was able to say Amen to the will of God.

This faith which fixed her relation to God through Christ was the source of the graces which adorned her Christian womanhood. One of these graces was kindness. It was the law of her life. One who had known her for years said, "I never heard her speak unkindly of any one." She was a kind in every relation of life: kind in the home, kind to neighbors and friends, kind to servants, kind to all.

Another element of her character was sincerity. She was just herself to all, and every day in the year. Her true worth stood out in bold relief, free from all affectation and pretension. The world saw not a counterfeit, but a genuine woman, living a genuine Christian life, open, honest, truthful.

Her life was marked by moderation. It fell to her to have more than enough of this world's goods, yet she maintained a

simplicity of manner and life worthy of the highest praise. Common sense and sound judgment made her one of the most practical of women. Paul, writing about the wife of a deacon, described her, when he said, "She must be grave, not a slanderer, sober, faithful in all things." She came close to the fulfillment of this high requirement. She was of great help to her husband in all things pertaining to his work as deacon. Her place in church was not vacant unless she was providentially hindered. And she was always a thoughtful, sympathetic listener to the sermon. In this respect, as in others, she was an inspiration to her pastor.

One of the most beautiful lessons of her life is to be seen in her devotion to her loved ones. No wife could be more devoted to her husband, none more devoted to her child, none more attached to brother and sister. She gave herself up to the comfort of her loved ones, forgetting her own. For herself she had few wants: for others she had many. She loved without effort and was warmly loved in return. She made friends and kept them without apparent effort, because she was herself friendly.

Such a life is a blessing to the world. As we look upon it we feel instinctively its superiority. A quiet, unostentatious, Christian life, giving forth its light and warmth, who can measure its power for good in this dark cold world? God give us more lives like hers.

May the God of all comfort and grace give to the devoted husband and daughter, and to all the relatives and friends who mourn with them, the rich and abiding consolation of His Spirit. She is now in the tearless, painless, deathless land, where she awaits your coming.

Her Pastor,

J. N. McMillin.

Aberdeen, Miss., Jan. 17, 1899.

R. F. Hickerson.

Died in Durant, Miss., Jan. 16, 1899. R. F. Hickerson, Funeral service in Durant by the pastor, Rev. J. P. Hickman. Brother Hickerson was the Superintendent of Durant Baptist Sunday-school and a devout Christian gentleman. Our loss is great.

J. P. Hickman.

William Cooke.

Aged Father Wm. Cooke is gone to rest. "Know you not that there is a prince and a great man fallen this day in Israel?" He was born in Orangeburg District nine miles from Orangeburg court house, Virginia, on January 4th, 1810, died July 25th, 1898, being eighty-eight years, six months and twenty-one days old. He moved to Mississippi from Green county, Alabama, 1836, and settled near Slate Springs, and lived in and around Slate Springs until the time of his death, which sad event took place at the home of his daughter, Mrs. Ann S. Fox, after eight months of patient, but painful suffering. His affectionate wife had preceded him to the glory land but a few months. He left six children, forty-one grand-children, thirty-seven great grand-children, and three great great grand-children to mourn his death. But we weep not as those who have no hope; for we believe that Jesus died and rose again, "even so them also who sleep in Jesus will God bring with Him."

By faith, Bro. Cooke embraced Christ and joined Bethany Baptist church in September, 1842. He was deacon in the Baptist church for more than fifty years. He served his people as magistrate for about thirty years (and the country never had a

better one). He had one son who became eminently useful as a physician. He also has a grand-son who is a distinguished doctor, and also a grand-son who is a distinguished professor in the A. & M. College. He was also step-grand-father to our eminently useful and greatly distinguished A. F. Fox, who is now doing such faithful service for his country as Congressman from this district.

Time would fail me to make mention of his many descendants who are faithful members of the Baptist church, and strong supporters of the Baptist cause in this and other States, and who are serving their country as civil officers, lawyers, educators, doctors, and builders of morality and society. He lived to see the fourth generation rise up to call him blessed and to imitate his virtues.

As a husband, Bro. Cooke was true, faithful, and loving. As a father, he was affectionate, wise, and decisive. As a Baptist, he was sound, and intelligent. As a deacon, he was ready to every good word and work, and no sacrifice was too great for him to make in order to serve his church. As a disciplinarian, he was firm and wise in his counsel. As a citizen, he loved law and order, and was well informed on all vital questions both in his State and nation.

Indeed, no family ever had a better husband and father, and they proved their devotion to, and their affection for him till the last hour of his noble life. The Baptist denomination never had a warmer and firmer advocate, and no community a better citizen. What a blessing to the Baptist church that he has lived in it, and for it! What a blessing to his country! and what influences he has sent out into the world to save, to educate, to cure, and to elevate it. But his work is done. His sufferings are over. His victory is won.

Happy Father, he has gone
Where no grief can entrance find;
Lulled to rest his aching head,
Soothed the anguish of his mind.
All is tranquil and serene,
Calm and undisturbed repose,
No dark clouds can intervene;
No troubled billows roll,
Night is lost in endless day,
Sorrow in eternal rest.

A. B. Hicks.

From Mrs. Foster.

Dr. Searcy very kindly invited me to write an article for THE BAPTIST. I know only one subject but will avail myself of the privilege and tell something of our Orphanage work. Many readers are well informed, while others know very little about it.

The writer recently met a lady who insisted that we were the old Orphans Home for Confederate soldier's children, which was once in existence at Lauderdale Springs. All in vain I tried to explain and tell her "that had long since ceased to exist, and there was no connection whatever." She "just knew all about it," and talked so fast and loud that I was overwhelmed with astonishment at her dense ignorance and gave up in despair. Mr. Foster recently received a letter which displayed almost as much darkness, yet I am glad to say

showed more interest and asked for information.

We began work in May, 1897, in a rented house, with three children and almost nothing else. The money which had been contributed was used to pay for a farm of 112 acres of land. Having paid for that he built two cottages. Our family of children increased and is still growing. They have good moral training, religious instruction, and all who are large enough attend the public school. Any destitute white child will be admitted who is eligible and can share the benefits of the Home. It is supported by voluntary contributions from all who feel moved to care for destitute and helpless children. The property belongs to the Baptists of Mississippi, and is vested in a board of trustees, who are men of fine judgement and high moral character. Catalogues are published annually, giving full information of the year's work. The Orphanage Gem is a little monthly paper issued for 25 cents per year, and gives much information. Write for a copy.

We receive so many letters, asking "what we need?" Well, we need all things that any large family of children need. We need more cows, and corn, oats, meat, meal, lard, sugar, rice, grits, potatoes, dried fruit, not forgetting some molasses. Every new child received means an additional expense in food, clothing, instruction and medicine (Dr. Fulgham gives his services free of charge). These expenses are constant, and must be looked after day by day.

It is urgent that we have a large and central building very soon on the grounds. This was foreseen from the beginning, and has only been postponed for lack of funds. We cannot wait much longer. The Superintendent is greatly oppressed with a sense of its necessity. We need this building for dining room, school room, chapel, offices, etc. We cannot think of erecting the building on credit; or drawing on the current expense fund for that purpose, or of making high pressure popular appeals. We will simply tell the story of this good work, until it enters the heart of every church and individual in this good land.

We need more and better water facilities. We need to get our farming operations started. We need larger facilities every way. Almost every day brings urgent applications for admission of destitute children, some very pathetic, all urging their claims. The good man often sadly shakes his head and says, "What must I do in this

case?" He takes it to the Lord and then sits down and replies, "We will take the children; send them along."

Our second cottage is open, and the measles have put in an appearance. We did hope after finishing up with yellow fever that we would have a rest for a season from contagious diseases, but measles are incident to childhood, and so we bow our heads in submission to this affliction also.

We are profoundly grateful to all who have so nobly helped us in the past. We appreciate all the kind words said to us in private letters. We cannot publish them. They were written alone for us, and to parade them before the public would destroy their virtue. Yet we thank God for every good word, and "God bless you," which comes to us. It is like cool water to the thirsty soul, or "the shadow of a great rock in a weary land." We have passed through fiery trials, which seemed overwhelming, yet we have come out unscathed, and with renewed strength and faith, for we know this work is well pleasing in God's sight, and He has said in His own word, "I will not forsake thee, neither will I leave thee, but will uphold thee with my right hand." May God bless all who read these lines, and move upon the hearts of the people in His own good time, and help us to patiently abide under the shadow of His wings. Yours Lovingly,

Mrs. L. S. Foster.

The Devil's Handcuffs.

I have read in the memoirs of a detective how once, having discovered his man, he joined himself to him as a boon companion, went with him to his haunts, secured his confidence by long friendship, until at length when all suspicion had been allayed, he got him, as a mere jest, to try on a pair of handcuffs, and then, snapping the spring that locked them, he took him, all helpless as he was, an easy prey. So sin does with its victim. It first ministers to his enjoyment, then drowns his vigilance, and then leads him away in belated bondage to utter ruin. O ye who are setting out on this awful course, allured by glowing promises, let me beseech you to pause and ponder what shall be "at the last," "at the last," "at the last." Oh, think of that, and leave it off before it be meddled with.

Dr. W. M. Taylor.

Profanity is forbidden by both the army and navy regulations of the United States.

Obituaries.

John Allen Lamons.

Mr. John Allen Lamons was born April 24th, 1862, and died October 15th, 1898.

He leaves a widow and several children to mourn his loss. May the Lord comfort them in their bereavement, is the prayer of their pastor,
R. D. MAUM.

Inez Lamons.

Inez, second daughter of Brother and Sister Asa Lamons, was born March 6th, 1883, and died October 20th, 1898.

She is gone but not forgotten. For halcyon memories will live in the hearts of loved ones until the intervening veil is removed, and they embrace her in that home where "God wipes away all tears."

Yours in His name,

R. D. MAUM.

Mrs. Fannie Lewis.

Just a week ago tomorrow we buried Sister Peck, and yesterday we buried another one of our members, Sister Fannie Lewis. We have lost much in these two deaths, but we have this consolation, that both were noble Christian women, so we feel sure that our loss is theirs gain.

Sister Lewis was about sixty-two years of age. Her life, though in an humble sphere, was one of great usefulness. Her industry was worthy of emulation. Practical and rightly economic, she was able to be of great help to many during her life. Many are the lives which have been cheered and helped by her unselfish efforts. Her love and care for her aged mother, now eighty-three years old, was beautiful. She has faithfully looked after her comfort for many years. She was always faithful to her duties as a member of the Baptist church. Two children survive her, both of whom have families of their own. The remarkable resignation and patience shown in the Christian fortitude with which her aged mother, Grandma Branson, bears up under her great sorrow, is an inspiration to all who know her.

May all her relatives and friends have a faith in Christ as strong as hers. The world is better because Sister Lewis lived. She did her work, she filled her sphere of service, she "rests from her labors."

Her pastor,

N. McMILLIN.

Albert Reed Turner.

Albert Reed Turner was born February 6th, 1888, and died at Lula, Miss., January 12th, 1899, of congestion, after intense suffering, at the residence of Doctor and Mrs. Morrow, his uncle and aunt whom he had known as "papa" and "mamma" from early infancy.

His father, Mr. Turner, and his brother, young Doctor Turner, arrived from Memphis in time to aid in trying to alleviate his suffering to the end.

Four local physicians and one from abroad, did all that medical skill could suggest. Friends, old and young, crowded around his couch with anxious hearts and tearful eyes, but all in vain—the pure, gentle spirit of little Albert went back to its Maker.

His memory lingers with us who loved him so well—"like light in the air," like a golden sun-ray kissing the earth with its

lovely shimmer, then, lifted and hidden away by the hand of the Giver.

Albert was loved by all, by teachers and schoolmates. He was punctual in his duties. Every Sabbath morning when the tones of the Baptist bell fell upon our ears we knew that Albert's little hands grasped the rope. His kind, quiet face is graven on our hearts. His last hours with us, so full of suffering, are fixed in our memory.

His childish words about death, when in health, are now gathered up as gems in an ever enduring setting. A few nights before he was called away he said: "Mamma knell down and pray aloud and let us—himself and little cousin—follow you aloud"—which was gladly done by "mamma."

Two or three weeks ago Albert wrote a letter which was published in THE BAPTIST. Mr. Cotton, a Methodist friend, who takes the paper, read the letter and wrote Albert that he enjoyed reading his letter and enclosed him 25 cents for "The Helping Hands," the Young People's Society of our church here. He looked forward to the pleasure of presenting the money at the next meeting to the "Helping Hands," but Jesus, the Master was even then tenderly calling him to his home beyond the skies.

He was laid away in Bethesda cemetery, Senatobia, Miss., by the side of his dear mother who died when he was a babe.

May our Lord comfort the grief stricken parents, father, brother, little cousins and friends.

We know that little Albert has gone only a few days before we too shall be called to join "the innumerable throng."

Let us think of sweet little Albert as one "who is not dead but sleepeth."

For death is only a dream,
How peaceful the slumber,
How happy the waking;
For death is only a dream,
It is all well with Albert,
God's finger touched him and he slept;
"Asleep in Jesus blessed sleep."

His music teacher,

MRS. R. A. ROBY.

Lula, Jan. 12, 1899.

Walter McLaurin Dead.

On the morning of January, 21st, 1899, Walter McLaurin, Esqr., brother of Governor McLaurin, died at the Governor's mansion in this city, very suddenly and unexpectedly to most of his friends.

He had been in poor health for two years, but he had a fall from a runaway carriage at Brandon, on Saturday evening prior to his death, that evidently brought on the awful crisis.

Mr. McLaurin was forty years old. He entered the law at the age of twenty-two, and was an honor to his profession. He was of a very affable turn of mind, and made many friends. He was very decided in his Baptist views, but never made an open profession of religion.

We tender our sympathy to the bereaved ones.

To College Girls.

Stone College will give unusual advantages for five months, beginning this month, January, in every department of college work, at prices to suit the times. Because of our misfortunes and losses, we will make terms for these five months to enough young ladies to fill up the vacant rooms we have, that can not be had elsewhere with

equal advantages. I am known in the State and South as a college president, and on the record of twenty-five years I make this offer, warranting that the very best work and service in every way will be given. I am in excellent health, able to do, in person, all I may deem necessary for me to do. All representations to the contrary by any one are unjust and made only to injure one who has had misfortunes that only Providence could control. To convince all that we are up-to-date and first-class, and to recover financial losses I will give those terms for the balance of the summer. Write at once for information or come.

L. M. STONE.

Meridian, Miss.

The Pioneer Press makes the following good showing for last year.

1. Largest wheat crop except that of 1891.
2. Highest price recorded for wheat except in 1888.
3. Largest cotton crop.
4. Largest export of bread-stuffs.
5. Largest exports of manufactured goods.
6. Largest aggregate exports of produce and merchandise.
7. Largest production of iron ore.
8. Largest production of pig iron.
9. Largest production of coal.
10. Largest production of copper.
11. Largest production of silver except that of 1892.
12. Largest production of gold.
13. Largest gold holdings.
14. Largest per capita circulation of all forms of money.
15. Largest aggregate bank clearings.
16. Largest aggregate railroad earnings.
17. Largest aggregate sale of bonds.
18. Largest aggregate sales of stocks on New York Stock Exchange since 1882.
19. Smallest number of failures and smallest aggregate liabilities since 1892.

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